

A GRADUATED
PĀLI COURSE

BY

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THIS VOLUME

IS RESPECTFULLY DEDICATED

TO

THE HON'BLE SIR S C OBEYSEKERA, C M G , M L C

AS A TOKEN OF GRATITUDE AND ESTEEM FOR HIS EFFORTS TO PROMOTE
ORIENTAL STUDIES IN THE ISLAND

BY

THE AUTHOR.

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INTRODUCTION

Pali was the language spoken in the sixth century B.C. in Magadha a country in Northern India. At that time it was called Magadhi and the term Pali was then unknown. The Buddha, whose teaching was addressed to all classes of humanity regardless of rank and colour used this language for His discourses. These discourses have from that day been handed down first orally and later in writing in the same identical language, although the language of the country of Magadha in course of time underwent a great many changes. At first these changes resulted in a division into three forms — Magadhi the language of the court and cultured people, Addhamagadhi the language of the merchants and common people and Suddhamagadhi the pure Magadhi which came to be called Pali and which was as stated above the language in which the Buddha preached His doctrine and in which the Buddhist Scriptures have been preserved.

The existing Pali literature is so extensive and of such vital importance that it is of immense value to the philologist, the historian, and the student of folklore science, philosophy, psychology and comparative religion.

As to the age of the Buddhist canonical books the best evidence is the contents of the books themselves—the sort of words they use the style in which they are composed and the ideas they express.

The Pali literature may be specified under five heads — First the Buddhist scriptures commonly known as Tipitaka secondly the Commentaries or Aṅgikāthās of Buddhaghosa thirdly Tīkās or Sub Commentaries to the works of Buddhaghosa fourthly, the books on Dhamma or Paṭaranas as written by various authors before and after Buddhaghosa and fifthly, historical, grammatical and medical works varying in date from the second or third century down to the present day.

The language of the Tipiṭaka is in the best and purest form of Pālī while the language of the commentaries comes second. Although the language of the rest also can claim to be pure Magadhī yet it is in a sort of modern form. Besides these there are some later works on Pākāśānas such as *Haṭṭhavanagalla*, *Vihāravāṇsa*, *Jināṅkara* etc. in which the language differs much in style words and expressions from the former as they have borrowed them from the Sanskrit classical works such as *Kādambarī* etc.

At present Pālī is a dead language its survival to the present day being due to the Buddhist scripture and literature. Inscriptions in dialects of Pālī dating back to the third century B.C. have been discovered in Orissa Behar Allahabad, Delhi the Punjab Guzerat and Afghanistan. Prof. Rhys Davids has in his latest work entitled *Buddhist India* pointed out from the Asoka edicts many passages which are found in the Buddhist Canon and he also says that some time before the date of the inscriptions (roughly speaking before the time of Asoka the Great [272-232 B.C.]) there was a Buddhist literature in North India where the inscriptions are found.

There is no doubt that Pālī had its own written characters which are now no more used. But now in writing Pālī different kinds of characters are used according to the country in which the works are written. Sinhalese in Ceylon, Burmese in Burmah, Cambodian in both Cambodia and Siam, Roman in Europe etc.

The Pālī language has three principal grammars viz. *Kaccīyana*, *Moggallīyana* and *Saddanāṭṭa*. *Kaccīyana* deriving its name from its eminent author *Kaccīyana Mahāthera* is the oldest and most systematic of Pālī grammars. On this work are based many grammatical works and commentaries written by subsequent authors of which *Bāḷavatāra* and *Mahārūpasiddhi* are equally important and useful to students. As help to the *Moggallīyana* there are *Payogasiddhi*, *Moggallīyanavuttā* and *Padasādhana* while to *Saddanāṭṭa* there is no work of such a kind.

The grammar of the Pāli language is divided into seven parts viz — Sandhi, Nāma, Samāsa, Taddhita, Akkhyāta, Kīṭaka and Kīraka

- (a) Sandhi the combination of letters according to the rules
- (b) Nāma Substantives with their declensions, etc
- (c) Samāsa combination of two or more words whose meaning is condensed into one idea
- (d) Taddhita formation of words from nouns by certain affixes
- (e) Akkhyāta verbs with their conjugations
- (f) Kīṭaka formation of nouns declinable and indeclinable participles from verbal roots
- (g) Kīraka constructions of nouns with verbs

There are four parts of speech in Pāli —

- (i) noun
- (ii) verb
- (iii) upasagga prefixes
- (iv) nipāta indeclinable particles or prepositions

The nouns are sub divided into four classes —

- (a) nouns of one gender
- (b) nouns of two genders
- (c) nouns of three genders
- (d) nouns of no gender.

In Pāli the roots are nearly identical with those in Sanskrit and are divided into different conjugations, just as in Sanskrit, by Vikarana affixes or characteristic letters added to the roots before the terminations. In Sanskrit there are ten conjugations

of which the three answering to the 2nd 3rd and 6th in Sanskrit are known in Pālī. Therefore there are seven conjugations in Pālī and they answer to the first fourth fifth seventh eighth and tenth classes of the Sanskrit verb thus —

	Pālī Class	Vikarana affixes	Place in Sanskrit
1	Bhuvādigana	a	1
2	Rudhādigana	a	7
3	Divādigana	ya	4
4	Suvādigana	no nu and unā	5
5	Ḥiyādigana	na	9
6	Tinādigana	o yira	8
7	Curādigana	e aya	10

It can be reckoned that the 2nd 3rd and 6th conjugations of the Sanskrit verb are comprised in the first Pālī verb which also occupies the same place in the Sanskrit classes. According to Moggallīyana there are eight conjugations in Pālī with the addition of Caha as a separate one which is included in the fifth by Kaccāyana.

There are two sets of conjugational terminations in Pālī as in Sanskrit — *Parassapada* words for another and *Attapada* words for one's self. But it seems that there is no distinction in their use. The first conveys a transitive sense the action passing to another (*parassa*) and the second bears a reflective sense the action reverting to one's self (*attano*) but in practice they are used indiscriminately *parassapada* being used much more frequently in the texts.

There are three persons in Pālī as in Sanskrit also though they are somewhat different from those of the Western grammars. The Eastern grammarians begin with the third person and therefore they call it *Paṭṭama Puriso* the first person they treat of the second next and name it *Majjhama Puriso* the middle person and the first they designate *Uttama Puriso* the highest

or chief person In order to avoid this confusion we have used the terms ordinarily employed by the Western grammarians viz the first second and third persons

When two or more nominatives of different persons have one verb in common the verb takes the termination of the first person plural but if there be no nominative of the first person the verb takes the termination of the second person plural

Examples —So ca tvay ca ahaṃ ca pacama=we cook

So ca ahaṃ ca pacama=we cook

So ca tvay ca pacatha=you cook

Pali has nearly all the tenses known to Sanskrit viz (1) *Ṭattamana* present (2) *Paṇama* imperative (3) *Sattama* potential (4) *Parokkha* (5) *Hiyattana* (6) *Ajjatana* [all denoting the past] (7) *Bhaviṣṣati* Future and (8) *Kalatipatti* conditional There is some difficulty in reconciling the Sanskrit Praeterites with the three past tenses in Pali This arises from the promiscuous use of two at least of the three Praeterites both in Pali and Sanskrit and also from the confused definitions of different grammarians

According to Pali grammarians the three past tenses have a clear synthetical distinction which does not appear to exist in modern Sanskrit Although in the former all the three tenses express the past yet they are for three different periods of the past i.e. the *Ajjatana* is for the 'time past within the current day the *Hiyattana* is for the time recently past beginning with yesterday and *Parokkhā* is for the time past unperceived (by the narrator) i.e. an action past at a time of which the narrators senses have no perception or in other words action indefinitely past This last is met with in the Buddhist Scriptures in one instance only namely in the *Jātaka* as follows — *Tatthappanado tumulo babbuṇa*

But for 'babbuva' in the commentary Buddhaghosa gives the meaning of 'abosi' which is Ajjatani third person and means became. Therefore it can be considered that this has been used in the sense of Ajjatani.

The Pali *ajjatani* which is regarded as "the praeterite of to day" or action which has taken place during the current day appears to us to be 'the present perfect' as *amati* in Latin the *Hiyattani* 'the past definite' and the *Parokkhi* "the indefinite past". But the *Hiyattani* and *Ajjatani* may be reckoned as the past tense in general. These two can be used in an imperative negative sense without regard to tense when the verb is combined with *ma*.

Examples —

Ma gami or *ma gami* let him not go or do not go

Ma vaca or *ma vadi* let him not say or do not say

The *Bhavisanti* is sometimes used in the sense of past —

Anukajatisamsaran Sandhivissay I have run through many existences

The *Pañcamī* terminations can be added to those of the *Bhavisanti* when a wish regarding the future is to be expressed. Example — *Agacchatu me mātā mar'nessatu* May my mother come and take me

The conditional or as it is generally known to the European grammarians the subjunctive mood, has the meaning of the potential, when cause is indicated as well as consequence or when one act or condition is contingent upon another act or condition, whether the cause or consequence be past or future. In this sense the *Sattami* can also be used for both the clauses or so re-times the *Sattami* for one clause while for the other *Kalitipatti* or the *Kalitipatti* for both clauses as mentioned above.

Examples

- (i) Sacc Sankhārā niccā bhavayyug na nirujjheyvug
If the Sankhāras (aggregations) were permanent they
would not perish
- (ii) Rupaṃ ca kho idam bhikkhave attā abhavissa nayidaṃ
rupaṃ ābhidhīya saggaṭṭheyya were this form O
Bhikkhus the self, this form would not be subject
to diseases
- (iii) So ce taṃ yānaṃ alabhissā gamaṃ agacchissā if he
could get that vehicle he would go to the village

According to English notions Pāli contains five moods
They are the Indicative (consisting of Vattamaṇa Parokkha
Hīyattama Ajjatama and Bhavissanti) the Imperative (Pañcamā)
the Benedictive or the Optative (included in Pañcamā and
Sattama) the Subjunctive (the Sattama and Kātipatti) and the
Infinitive

Participles are two viz the declinable and the indeclinable
participles The indeclinable participles are named by the
modern European grammarians as gerunds When one agent
performs more than one action the previous act or acts are
denoted by this participle which is reckoned by the Eastern
grammarians as *Pibbakriya* the previous act or verb while the
final verb is called *Aparakriya* So this may be called either
previous verb or indeclinable participle This shows either the
complexion of the previous act or acts of the same agent or the
cause of the final act when the previous and final acts are
performed by different agents

Examples —

So danaṃ datva Sīlag rakkhitva sagge nibbatti He having
given alms and practised precepts was born in heaven

Sīhag dīvaṃ bhayaṃ uppaṇṇaṭi from seeing a lion fear
arises

This applies not only to the past tense but also to the present and the future tenses. Then it may be translated by the same tense followed by the conjunction and

Examples —

Brahmano devasikāy alahāṇāy gantvā rodati

The brahman goes daily to the cremation ground and cries

Bhadde āhāy Samānāy Gotamāy nimantetvā pañhāy
pucchissāmi

Darling! I shall invite the recluse Gotama and ask a question
(from him)

The declinable participles are divided into two active and passive and they apply to all the tenses. They resemble adjectives in many respects as they must agree with the word they qualify in the same way as adjectives in gender number and case. The active past participle can be used as a final verb and then it agrees with the subject in gender number and case

Examples —

Tisso Sivattū gata Tissa went to Sivattū

Khemā Birānasig gata Khemā went to Benares

Although several modern Pāli grammars have been published they do not in the author's opinion serve the same purpose as the present one. Almost all of them presuppose a knowledge of Sanskrit or go too much into details bewildering the learner. The plan of this work has been selected as the easiest one to give a good knowledge of the fundamental rules of Pāli grammar either with or even without the help of a teacher. A thorough study of this book ought to enable any one to translate Pāli works into English. As an additional help however a second book will be published giving more detailed information on difficult points principally on verbs idioms and syntax.

To compose this little book, I have gathered materials from almost all the ancient Pālī Grammars such as Kaccāyana Moggallāyana Saddanīti Mahārupasiddhi Padasiddhāna Bālavatāra Subodhikā Tikā the modern Pālī Commentary to Bālavatāra by the illustrious Oriental scholar, the late Venerable H Sri Sumangala the founder and principal of the Vidyodaya College and the contributions to Kaccāyana on verbs by the late Honble Mr James De Alwis all of which were of immense value to me

This book consists of 40 lessons Each lesson contains four parts —(1) Grammar (2) Vocabulary (3) Pālī sentences for translating into English, and (4) English sentences for translating into Pālī—both intended to exercise the student in the rules of grammar given in that lesson It contains as much grammar as is used for all practical purposes if not more

I have adopted the style and plan of Sir Bhandakara's first and second books of Sanskrit and also the terminology of the English grammarians of Pālī but I have strictly followed Kaccāyana Mahārupasiddhi and Bālavatāra Most of the rules are mere translations of Pālī Suttas (rules) adopted by the ancient grammarians My object in composing this book is to give as much a Pālī reading book as a book on Pālī grammar in other words not only to teach grammatical forms to the student but also to enable him to get acquainted with Pālī literature I have therefore in addition to the sentences composed by myself given in nearly all the lessons a good many extracts from the Sacred Pālī texts such as Dīghanikāya Majjhimanikāya Aṅguttaranikāya Saṃyuttanikāya Suttanipīṭa Suttasāṅgaha Dhammapada Pārāyikīpīṭi Mahāvagga from the commentaries such as Dhamma Padaṭṭhakathā and from other Pālī works such as Visuddhimagga Hatthavanagalla Vihāravagga Dīthavagga and Mahābodhivagga With the same object two extracts in prose and one in poetry are given at the end One of the former is from the Jātakatṭhakathā and the other from

the Majjhimanikāya, while the practical piece consists of stanzas culled from Dhammapada and Saṃyuttanikāya.

It now only remains for me to express my deepest debt of gratitude to my two affectionate preceptors, the Venble W Sri. Siddhārtha Dharmānanda, High Priest and Principal of the Parama Dhamma Cetiya Oriental College, Ratmalana, Mount Lavinia, whose premature demise in January 1911 deprived the Buddhist Sangha of one of its brightest ornaments and to the eminent Oriental scholar, the Venble Tipitaka Vācissarācariya Sri Samissara, High Priest and Principal of the Vidyodaya Oriental College Colombo. It was at their hands that I received my Oriental education much help and encouragement in the study of English and, also, invaluable assistance in compiling this work.

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I must avail myself of this opportunity to express my indebtedness to the Honble Sir S C Obeyesekere M L C, Dr Paul Dahlke, the author of the "*Buddhist Essays*" Messrs F R Guneratne J I. Mudaliyar of the Governor's Gate S D

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press

S S

Porana Dhamma Cetiya Oriental College

Patrolana Mt Lavinia 25th July $\frac{2456}{1912}$

ERRATA AND CORRIGENDA.

Page	Para	Line	For	Read
7	2	4	No cumbāma	Cumbāma no
7	2	10	Vo higsatha	Higsatha vo
12	2	7	<i>Dat & Gen Plu</i>	
			Varismig	Varinay
19	1	5	(16th sentence) tunay	tunay
19	2 • 10	11	(sentences) 10 11	20 21
20	4	5	Ki+na+mi—Kigamī	Ki+na+mi=Kina mi
21	2	6	(18th sentence) Kikaro	Kinkaro
21	"	10	(21st sentence) Vanda	Vanda. ✓
23	1	8	Nettay u	Nettay u
23	2	The words 1st conjugation should be read after kara Apa and Tanu which belong to the 6th conjugation		
24	1	4	tabni	tabhi
24	2	2	(sentence 1) Vānaena	Vanena
24	2	3	(sentence 3) pithay	piṭhay
35	"	7 8 9	Kaññāyo	Kaññāyo
37	3	7	Hettha bilow	Hettha below
40	1	3	accayo w	accayo m
40	1	16	kato	kuto
43	2	9	upciyate	upaciyate
48	3	18	(sentence 11) diyante	diyante
53	1	6	(10) Kukkuṭinay	Kukkuṭinay
53	2	16	(19) for Takkasā	to Takkasā
54	4	6	chikkhave	bhikkhave ✓
51	4	7	lukkhu	lukkhu
55	1	"	bhikkhumhi	lukkhumhi ✓
57	1	7.	1st c & 7th c	1st c catsal ✓
60	2	2	Si 7th c	Si 1st c
61	2	2	Aciray ad	Aciray adr

Page	Part	Line	For	Read
✓62	1	7	(sentence 25) pavississami	pavississimī
✓62	2	—	(8) amsa	amsa
✓66.	2	—	abl rññā	rññā
✓67	2	10	and when if not dropped	and if not dropped
✓68	1	2	Dama 7th c	Dama 1st c cau sal
✓69	1	2.	(a) Ccommand —	(a) Command —
✓69	1	—	(sentence 16) patthehi	patthehi
✓70	2	5	(1st p plu) pacumase	pacumase
✓75	1	8	propagate	propagate
✓75	2	11	rajasmī	rajasmī*
✓77	2	1	sudhā	sudhā
✓80	1	10	to inaugurate	to inaugurate
✓85	2	3	Agatā	Agatā
✓86	2	2	to cause to fix	to cause to fix
✓90	2	10, 16	kara 7th c	kara 6th c
✓91	1	27	kara 7th c	kara 6th c
✓92	2	27	(sentence 18) jaññāya	jaññāya
✓92	2	29	(19) samādhina	samādhina
✓93	2	2	u — abhibhu	u — abhibhu
✓94	2	11	apa 6th c	apa 4th c & 6th c
✓96	1	20	(sentence 24) Mahimuni	Mahimuni
✓96	2	5	(4) ti in in age	then I in age
✓98	1	9	Loc sālhiya	sālhiya
✓98	3	8	Loc	omit unisā
✓103	2	6	Loc kīya	kīya
✓104	1	6	1st c (causal) to come	1st c (causal) to shine
✓104	1	24	Vanno	Vanno
✓104	3	3 5	Ruca 7th c	Ruca 1st c causal
✓109	3	11	Bhida 3rd c	Bhida 2nd c
✓112	2	21	Pancalisanā	Pancalisanā
✓114	2	7	Patha vayan	Patha vayan u.
✓114	1	8	pipakāya	pipakāya
✓121	2	13	(sent no. 10) to make Ghosaka kill	to make (him) kill Ghosaka

Page	Para	Line	For	Read
122	1.	3	and Artificial	and the Artificial ✓
123	1	20	celibate life	a celibate life ✓
124	3	5	abhava	abhava ✓
124	3	5	abhavu	abhavu ✓
125	5	3	(2nd plu) bhavissattha	bhavissatha ✓
126	2	1	Imperative	Imperative ✓
128	2	1st	word Marabudhanag	Marabandhanag ✓
129	2	1	Substantive participles	words ✓
129	3	1	yujja 2nd & 3rd c	yujja 2nd c ✓
132	3,	7	vikaro	viharo ✓
132	3	11	Pandan	Padag ✓
132	3	12	(atthaya bhutag)	(atthaya bhutag) ✓
132	5	2	cora bhyag)	corabhaya ✓
132	7	2	Rañño asso	Rañño asso — r jasso ✓
133	4	1	Rupe sañña = ru pu añña	Rupo sañña = rupa sañña ✓
133	5	1	Cammag	Cammag n ✓
134	1	14	Nati f	Nati m ✓
134	1	25	Pati	Pati
134	1	29	Tapag	Tapag n ✓
136	1	(sentence 19	patighataya	patighataya ✓
139	1	1	omen	omen characteristic ✓
139	1	6	loko n	loko m ✓
144	2	9	pajjati	pajjati, ✓
145	2	2	a with	1 1st c with
151	2	10	doner	donor ✓
152	5	1	una	ana ✓
156	1	9	the nature of	the nature of
167	1	2	the bhava	the bhava ✓
164	3	11	the rice having cooked is eaten	the rice having (been) cooked is eaten
165	1	5	preaches doctrine	preaches the doctrine
171	2	10	or thing	or a thing ✓
174	1	20	Gotami give	Gotami! give
174	2	2	aharapetva	aharapetva

Page	Para	Line	For	Read
176	1	2 3	thapa 7th c	thā 1st c causal
178	1	11	aloko	iloko
178	1	3	ayasmantu	ayasmantu
179	—	5	Kamatanha	Kamatanhā f
179	—	13	Sammaditthi	Sammaditthi f

ABBREVIATIONS

- act dec p* = active declinable participle
act dec p p = active declinable perfect participle
act p p = active past participle
card = cardinal *caus* = causal
dec pass p p = declinable passive past participle
def past 3rd per = definite past 3rd person
imp dec p = imperfect declinable participle
imper = impersonal *inde indec* = indeclinable
inde causal p p = indeclinable causal perfect participle
inde p p = indeclinable perfect participle
indef past 3rd per = indefinite past 3rd person
inf infin = infinitive
inst = instrumental
interj = interjection *interj pro n* = interrogative pronoun
intra = intransitive *nom* = nominative
num = numeral *ord* = ordinal
p p p = perfect past participle
p 3rd p s = perfect 3rd person singular
p t = past tense *per p* = personal pronoun.
pot pass dec p = potential passive declinable participle
pot pass p = potential passive participle
pre = prefix *pr act p* = present active participle
pr act dec p = present active declinable participle
pr pass p = present passive participle
trans = transitive
-

A GRADUATED PĀLI COURSE.

PART I.

Namo Tassa Bhagavato Arihato Sammāsambuddhassa

THE ALPHABET

CONSISTS OF 41 LETTERS.

Sara vowels 8 { Rassa short 3 —a, i and u
Digha long 5 —ī, ī, ū, e and o¹

Vyanjana Consonants 33 —

Gutturals	5	—k, kh, g, gh, n, (called Kavagga K division)	
Palatals	5	—c, ch, j, jh, ñ	Cavagga C „
Cerebrals	5	—t, th, d, dh, n	Tavagga T „
Dentals	5	—t, th, d, dh, n	Tavagga T „
Labials	5	—p, ph, b, bh, m	Pavagga P „

Semi vowels 4 {	Palatal	y
	Cerebral	r
	Dental	l
	Cerebral and Dental	v

cerebral l, sibilant, dental s aspirate h, and n

The last three letters of each of the first five divisions together with the semi vowels, the aspirate, and the cerebral l are called *ghosa* soft consonants, while the rest are named *aghosa* *Surd*s or hard ones

¹ e and o are sometimes sounded short when they are followed by a consonant without or in other words able and short and o for the

convenience of the learner, though as a rule it is left out

RULES FOR PRONUNCIATION OF VOWELS AND CONSONANTS

Each letter in Pali is invariably pronounced in one way only

	a	is pronounced like u	in	but
			i	, pin
	u		u	put
	a		a	father
	i		i	machine or
			eo	bee
	u		u	rule or
			oo	moon
	e		a	mate
	e		e	hen
	o		o	holy
	o		o	hot
	h		k	hid
kh	s (the s pronounced as k and pronounced as s or r)	kh & h		black head
	g	g		go
gh	g	g & h		pig headed
	u	ng		king but g
				somewhat less audible
	c	ch	in	cl in
ch	c	ch & h		church lull
	j	j or dge		judge
jh	j	, dge & h		judge house
	n	n		Omon or like
				the Spanish n in senior
	t	t	in	hot
th	t	t & h		hot house
	d	d		hard
dh	d	d & h		hard hearted
	n	n		hunt

t th d dh & n (dentals) are pronounced similar to the cerebrals respectively except that in the cerebrals the tip of the tongue is put

* Wl in the ac e t fall jo th s letter t takes more the so id of the short (ern s) or rich h a

towards the back of the palate, while in the dentals the tip of the tongue touches the upper front teeth

	p	is pronounced like p	in "pin "
ph	„	p and is pronounced nearly like p & h	„ "top-hat "
	b	„ „ b	„ "had "
bh	„	b „ „ „ b & h	„ "tub-handle."
	m	„ „ m	„ "man "
	y	„ „ y	„ "yard "
	r	„ „ r	„ "rat "
	l	„ „ l	„ "light "
	l	„ almost „ the preceding	
	v ³	„ „ v	in "division "
	s	„ „ s	„ "sun "
	h ⁴	„ „ h	„ "hen "
	ṅ	is called niggahita and pronounced like 'ng'	„ "hung "

Double consonants are distinctly pronounced as double, as for instance "dd" in "midday" or "mm" "summons "

The accent in Pāli is as a rule put on the long vowels of the word, and if there are no long vowels, then on the first syllable. For the convenience of the learner we have put the mark " " on the accented syllable if it is not already indicated by the long vowel mark '—', and whenever there may be any doubt.

The ancient grammarians have devoted the second chapter to what is known as *sandhi* i.e. the different changes in the vowels, consonants, augments, and substitutes effected by the combination of two or more letters although this process does not effect their meaning. We have not however followed them in this respect, will give but in a foot note the necessary explanations, when a *sandhi* occurs in any exercise.

It must be noted that *sandhi* formation is adopted merely for the sake of euphony and to facilitate the pronunciation of words in a sentence.

3 If 'v' follows a consonant, it is pronounced more like 'w'

4 'h' at the end of a syllable is pronounced somewhat stronger, almost like the German 'ch' ex. Brahmano

LESSON I

VERBS

PARASSAPADA

Vattamim Present Tense

Singular Terminations

1st Person mi

2nd Person si

3rd Person Ti

ROOTS OF THE FIRST CONJUGATION CALLED Bhuvadigana

Bhū to be, to become
(*bharati*)¹

Caja to abandon (*cayati*)

Cala to move (*calati*)

Daha to burn (*dahati*)

Gamu to go (*gacchati*)

Hara to take away convey
(*harati*)

Ji to conquer (*jayati*)

Jiva to live (*jīvati*)

Ni to lead (*neyati*)

Paca to cook (*pacati*)

Pata to fall (*patati*)

Rakkha to protect (*rakkhati*)

Ruda to cry, (*rodati*)

Sara to move to remember
(*sarati*)

Vada to speak (*vadati*)

Vaddha to grow (*vaddhati*)

Vānda to adore to salute, to
worship (*vaṇḍati*)

Vasa to dwell (*vasati*)

1 The final vowel of all roots which have more than one vowel is dropped in all conjugations

5 In Pali as in Sanskrit there are two sets of conjugational terminations Parassapada and Attanapada but the peculiarity in Pali is that all roots take either without any distinction

6 For the convenience of the learner we have put the 3rd Person Singular, Present Tense, in italics after the root of all Verbs in order to show the changes which some of them undergo

7 In the 1st conjugation the final vowel of the roots of *mi* vowel only and the penultimate vowel of some roots of *no* or *ti* vowel take their *rudhi* substitute. The *rudhi* of *i* or *i* + *e* of *u* or *u* + *a* and of *a* is *a*

Thus *ni bhū* and *ni* becomes *ne bho* and *rod* respectively to which *a* is to be joined and then the termination *ti*. In Pali two vowels cannot come together without coalescing. So the preceding *e* and *i* followed by *a* change into *ay* and *ai* respectively and the vowel following is added on to them

Ni + *a* = *ne* + *a* = *neya* + *a* = *neya* with *ti* *neyati*

Bhū + *a* = *bhū* + *a* = *bhava* + *i* = *bhaya* with *ti* *bhaya*

Rudhi + *a* = *rodhi* with *ti*, *rodhi*

2 In the first conjugation 'a' is added on to the root before the termination, and it is lengthened when it precedes any termination beginning with m, as in —

pac + a + mi = pacāmi, pac + a + si = pacasi, pac + a + ti = pacati

PERSONAL PRONOUNS⁴

Nominative Singular

1st Person.	2nd Person	3rd Person.
Ahaṃ: I	Tvaṃ, tuvaṃ: thou.	m So he
		f Sa she
		n Taṃ naṃ it.

PĀLI SENTENCES

1. Ahaṃ bhavaṃsi.	7. Tvaṃ jayasi.	13. So rakkhati.
2. „ caṃsi.	8. „ jhāsi.	14. Siṃ surati.
3. „ ekaṃsi.	9. „ roḍasi.	15. So vadati.
4. „ gacchasi.	10. Naṃsi.	16. Taṃ pataṃsi.
5. Haraṃsi.	11. „ Pacasi.	17. Daḍasi.
6. Vadaṃsi.	12. „ Vāsi.	18. Naṃ vaddati.

Translate the following sentences into Pali

1. I protect	7. Thou art	13. He conquers
2. „ remember	8. „ abandonest	14. „ lives
3. „ lead	9. „ goest	15. she goes
4. „ speak	10. „ earnest	16. It moves
5. „ dwell	11. „ calculatest	17. „ is.
6. „ live	12. „ growest	18. She leads.

⁴ As the verbs in Pāli show by their terminations to which person they belong, it is optional to use the personal pronouns or not, they are generally used in case of emphasis.

LESSON II

PARASAPADA

VATTAMANA—PRESENT TENSE

Plural Terminations

1st Person *ma* 2nd Person *tha* 3rd Person *anti*⁹

ROOTS OF THE SECOND CONJUGATION CALLED RUDHADIGANA

Rudhi to impede to hinder (<i>rundhati</i>) ¹⁰	Hisi to hurt (<i>hisi sati</i>)
Bhida to break to tear (<i>bhindati</i>)	Lipa to smear (<i>limpati</i>)
Bhuja to eat (<i>bhujati</i>)	Muca to release (<i>muncati</i>)
Cabi to kiss (<i>cumbati</i>)	Sica to sprinkle (<i>sicati</i>)
Chidi to cut (<i>chindati</i>)	Vida to get enjoy endure (<i>vindati</i>)
	Yuja to combine (<i>yunyati</i>)

3 In the second conjugation *a* is al o added to the root but nigāhita (*ri*) is prefixed to the final consonant of the root as in *his* + *a* + *ti* = *hirs* + *a* + *ti* = *hirsati*

ROOTS OF THE FIRST CONJUGATION

Cara to walk (<i>carati</i>)	Khupa to throw away (<i>thipati</i>)
Daya to late (<i>dhasati</i>)	Labha to get (<i>labhati</i>)
Dhava to run (<i>dhatati</i>)	Pa to drink (<i>pibati</i>)
Disa to see (<i>passati dikkhati</i> <i>dikkhati</i>)	Puccha to ask (<i>pucchati</i>)
Isu to wish desire (<i>icchati</i>)	Rama to play (<i>ramati</i>)
Khāda to devour eat (<i>khadati</i>)	Sikkha to learn train practise (<i>sikkhati</i>)

9 A vowel followed by another vowel is dropped as in *blis* + *a* + *ti* = *blisati*

10 When nigāhita (*ri*) is prefixed by a consonant before *ti* any of the five vowels at change into the final consonant of the same division for instance *li* + *a* + *ti* = *lanti*

* *h* is originally changed into *s*

PERSONAL PRONOUNS, NOMINATIVE PLURAL

1st Person	2nd Person
Mayaṇ, amhe, no we	Tumhe, vo you

3rd Person

m te ne they
f ta, tayo na, nayo they
n te, ne, tani, nani they

PĀLI SENTENCES

1	Mayaṇ vandama	13	Tumhe Khadatha
2	Ahaṇ bhindami	14	labhatha
3	Amhe bhunjama	15	Ahaṇ pivami
4	No Gumbama, no.	16	Gacchatha vo
5	Dhavama	17	Te muncanti
6	Ahaṇ Passami	18	Taṇ sincati
7	Mayaṇ Carama	19	Te vindanti
8	Amhe rodama	20	Te Pibanti
9	Tumhe Chindatha	21	Pucchanti
10	Te Higaṭha, vo.	22	Tayo sikkhanti
11	Tumhe hampatha	23	Nayo ramanti
12	Iccatha	24	Tani Yunjanti

TURN INTO PĀLI.

1	We learn	11	You get	21	She throws away
2	, play	12	Thou seest.	22	He takes away
3	I ask	13	runnest	23	They devour
4	We desire	14	You kiss	24	You eat
5	I get	15	Thou drinkest	25	They sprinkle
6	We break	16	You release	26	see
7	I cut	17	You hinder	27	desire
8	We go	18	Thou learnest	28	get
9	I hurt	19	You throw away	29	smeat
10	We drink	20	You play	30	, cut

LESSON III

THE REGULAR DECLENSION OF NOUNS

Nouns—stem ending in a

Terminations

		Singular		Plural	
		Masculine	Neuter	Masculine	Neuter
Pathama	Nom	o ¹¹	ṇ	a	ā, ni ¹
Ālapana	Voc	— a ¹¹		a	ā ni
Dutiyā	Acc	ṇ		e	e ni
Tatrya	Inst	ena		ebhi, ehi	
Paṭṭhamā	Abl	ā mha smā		ebhi, ehi	
Chatutthi	Dat	aya, ssa		naṇ ¹²	
Chattthi	Gen	ssa		naṇ	
Sattama	Loc	e, mhi, smiṇ		esu	

MASCULINE—nara man

	Singular	Plural
Nom	naro a man	nara men
Voc	nara, nara O man	nara O men
Acc	naṇ a man	nare men
Instr	naṇena by with or through a man	naṇebhi, naṇehi by with or through men
Abl	nara naramha, narasma from a man	naṇebhi, naṇehi from men
Dat	naṇaya, naṇassa to or for a man	naṇaṇaṇ to or for men naṇaṇaṇ mens or of
Gen	naṇassa mans or of a man	men
Loc	nare, naramhi naṇasmīṇ in on or upon a man	naṇesu in on or upon men

¹¹ A vowel followed by another & dropped as ara + ara

¹² A precl. short i fills the place of a vowel as ara + ara then d
as in —Iha + ni—Ihāni Iha + naṇ—Ihānaṇ

NEUTER—phala: fruit

Singular

Plural,

Nom	phalaṇ : a fruit	phalā, phalāni : fruits.
Voc	phala, phalā : O fruit	phalā, phalāni : O fruits.
Acc	phalaṇ : a fruit	phale, phalāni : fruits.
Instr.	phalena : by, with, or through a fruit	phalebhi, phalehi : by, with or through fruits.
Abl	phalā, phalambhā, phalasmā from a fruit	phalebhi, phalehi from fruits
Dat	phalāya, phalassa : to or for a fruit	phalānaṇ : to or for fruits
Gen.	phalassa : of a fruit	phalānaṇ : of fruits
Loc	phale, phalamhi, phalasmī : in, on, or upon a fruit	phalesu : in, on, or upon fruits

SUBSTANTIVES (MASCULINE)

Analo ¹³	fire	Manusso	man.
Asso ¹⁴	horse	Megho	cloud, shower.
Bālo	child, fool	Mitto	friend
Budho,	wise man	Nāgo	snake
Buddho	The Enlightened One	Naro	man
Bhūpo	King	Nilayo	house.
Dhammo	doctrine, law, righteous- ness truth, virtue, nature	Putto	son.
Hattho	hand	Rukkho	tree
Jano	people	Satto	animal, being
Kummo	tortoise	Sūdo	cook
		Suro	god

13 To facilitate the learning of the genders we give the nouns whose stem ends in 'a' in the nominative singular, as this shows by the termination to which gender they belong.

14 In Pāli there is neither definite nor indefinite article and the noun itself includes one or the other, according to the sense. It is desired to signify an indefinite sense, the pronoun 'ela' is used, and to signify a definite sense "Satta" can be used with the noun. These will be explained later on.

NEUTER

Dhanaṃ	wealth money	Nayanaṃ	eye	Pāpaṃ	sin demerit
Kamalaṃ	lotus	Phalaṃ	fruit	Puññaṃ	merit
Mukhaṃ	mouth	Pannaṃ	leaf	Rūpaṃ	form body

NOMINATIVE AND VOCATIVE CASES

Nouns—Stem ending in **a**
Terminations

	Singular	Plural
Mas	Pathama, Nom nara + 0 = nara	nara + ā = narā men
	naro a man	
	Alapana Voc nara + ā = nara, narā	nara + ā = narā O men
Neut	Pathama, Nom phala + ŋ = phala	phala + ā, + ni = phalā,
	phalaṃ a fruit	phalaṃ fruits
	Alapana Voc phala + ā = phala, phalā	phala + ā, + ni = phalā, phalaṃ O fruit

PĀLI SENTENCES

1	Asso dhavati	16	Surā rakkanti
2	Naro gacchati	17	Sattā jīvanti
3	Phalaṃ patanti	18	Dhammo rakkhati
4	Kummo calati	19	Nagā dāyaṃti
5	Bālā ramanti	20	Buddho vadati
6	Megho sūcati	21	Narā bhujanti
7	Bālā sikkhati	22	Buddho carati
8	Putta' mayag gacchama	23	Rupā vaddhati.
9	Pannā patanti	24	Nayanaṃ passanti
10	Analo dahati	25	Puññaṃ jayati
11	Bhāpā jayanti	26	Mukhaṃ vadati
12	Hattha haranti	27	Manussa bhujanti
13	Dālā rodanti	28	Mitta cumbanti
14	Suddā piyanti	29	Pāpaṃ vaddhati
15	Janā jīvanti	30	Bālā dhavanti

TURN INTO PĀLI

1	Horses run	16	We break
2	Leaves grow	17	Men speak
3	Trees fall	18	Animals eat
4	A friend asks	19	Cooks cook
5	She throws away	20	The eye sees
6	Children kiss	21	Men go
7	Wealth increases	22	Children learn
8	Kings lead	23	The wise remember
9	The house falls	24	People get
10	Men live	25	We drink
11	O friend ! I run	26	Lotuses grow
12	Men adore	27	O son ! thou eatest
13	The wise lead	28	O men ! you speak
14	A snake moves	29	Men desire
15	They cut	30	The enlightened one dwells

LESSON IV

REGULAR DECLENSION OF NOUNS

Nouns—Stem ending in *i*.

Terminations

	Singular		Plural	
	Masculine	Neuter	Masculine	Neuter
Nom	—	—	<i>ī, ayo</i>	<i>ī, nī</i>
Voc.	—	—	<i>i, ayo</i>	<i>ī, nī.</i>
Acc.		<i>ṇ</i>	<i>i, ayo</i>	<i>i, nī.</i>
Instr		<i>nā</i>	<i>bhī,¹⁵</i>	<i>hī,¹</i>
Abl.		<i>nā, mhnā, smā</i>	<i>bhī,¹</i>	<i>hī¹⁵</i>
Dat and Gen		<i>no, ssa</i>	<i>naṇ¹⁵</i>	
Loc		<i>mhi, smiṇ</i>	<i>su¹⁵</i>	

¹⁵ A short vowel followed by any of these terminations is lengthened but in the case of *su* it is optional

MASCULINE—*muni* monk

	Singular	Plural
Nom	<i>muni</i>	<i>muni, munayo</i>
Voc	<i>muni</i>	<i>muni, munayo</i>
Acc	<i>munij</i>	<i>muni, munayo</i>
Inst	<i>muninā</i>	<i>munibhi, munih</i>
Abl	<i>muninā, munimhā, munismā</i>	<i>munibhi, munih</i>
Dat & Gen	<i>munino, munissa</i>	<i>muninaj</i>
Loc	<i>munimhi munismij</i>	<i>munisu, munisu</i>

NEUTER—*vari* water

	Singular	Plural
Nom	<i>vāri</i>	<i>vāri, vāriṇi</i>
Voc	<i>vāri</i>	<i>vāri, vāriṇi</i>
Acc	<i>vārij</i>	<i>vāri, vāriṇi</i>
Inst	<i>varinā</i>	<i>vāribhi, vārihi</i>
Abl	<i>varina, vārimhā, vārisma</i>	<i>vāribhi, vārihi</i>
Dat & Gen	<i>vāriṇo, vāriṇissa</i>	<i>vāriṇaj</i>
Loc	<i>vārimhi, varismij</i>	<i>vārisu, vārisu</i>

SUBSTANTIVES

Masculine

<i>Aggi</i>	fire	<i>Muni</i>	monk
<i>Asi</i>	sword	<i>Nerapati</i>	king
<i>Devo</i>	god	<i>Pati</i>	husband lord
<i>Dipi</i>	light	<i>Ravi</i>	sun
<i>Gahapati</i>	householder	<i>Sandhi</i>	junction comb
<i>Isi</i>	ascetic		nation
<i>Jalanidhi</i>	sea	<i>Ussāvo</i>	snow
<i>Kapi</i>	monkey	<i>Vyādhī</i>	disease
<i>Kavi</i>	poet	<i>Yati</i>	monk

Neuter

<i>Acci</i>	spark	<i>Akḷhi</i>	eye	<i>nakkhattaj</i>	star
<i>Acchi</i>	eye	<i>Atthi</i>	bone	<i>Vāri</i>	water

NOMINATIVE AND VOCATIVE CASES

Terminations

	Singular	Plural
Mas	Nom muni a monk	muni + ī, + ayo = muni, munayo monks
	Voc muni O monk	muni + i, + ayo = muni, munayo O monks
Neut	Nom vari water	vari + i, + ni = vari, varini waters
	Voc vāri O water	vari + i, + ni = vari, varini O waters.

ROOTS OF THE THIRD CONJUGATION CALLED DIVADIGANA

Budha to understand (<i>Bujjhati</i>)	Rupa to vanish (<i>Ruppati</i>)
Dipa to shine (<i>Dippati</i>)	Sama to pacify, to be pacified (<i>Sammati</i>)
Divu ^{1r} to play (<i>Dibbati</i>)	Sidha to make complete (<i>Sijjhati</i>)
Kudha to be angry (<i>Kujjhati</i>)	Sivu ^{1a} to weave sew (<i>Sibbati</i>)
Kupa to be displeased be angry (<i>Kuppati</i>)	Sudha to purify cleanse (<i>Sijjhati</i>)
Hā to decrease (<i>Hayati</i>)	Susa to dry up (<i>Sussati</i>)
Idha to flourish (<i>Ijjhati</i>)	Tusa to please to be pleased (<i>Tussati</i>)
Lubha to covet desire (<i>Lubbhati</i>)	Vidha to pierce or shoot with an arrow (<i>Vijjhati</i>)
Mada to madden intoxicate (<i>Majjati</i>)	Yudha to fight (<i>Yujjhati</i>)
Nasa to perish die (<i>Nassati</i>)	

4 In the third conjugation 'ya is added on to the root before the terminations as in *hā + ya + ti = hayati*

* See note 11

16 'V is replaced by 'b

- a* If the final consonant of the root belongs to the fourth division (*taṭṭagga*) and is unaspirated, it combines itself with the *y* to form the letter in the same place in the second division (*caragga*) which is then doubled as *mad + ya = majja*, with 'ti = *majjati*. If it is aspirated it is changed as explained in *c*. Ex *budh + ya = bujja*, with 'ti = *bujjati*.
- b* If the final consonant belongs to any of the other divisions or does not belong to any of the five divisions then it is doubled on combining with 'ya as *rup + ya = rупpa*, with ti = *ruppati*, *tus + ya = tussa*, with ti = *tussati*.
- c* If the final consonant is either the second or the fourth of any division, in other words an aspirated consonant the first or third respectively (or the same consonant unaspirated) is put before it and *ya* is altogether omitted as *lubb + ya = lubbha*, with ti = *lubbhati*.

PĀLI SENTENCES

1 Aggī dahati	13 Munayo sujjhanti
2 Budha bujjhanti	14 Manussa lubbhanti
3 Bālā kujjhanti	15 Kavi bujjhanti
4 Narapati Vijjhanti	16 Asayo patanti
5 Ussivo sūssati	17 Patī rakkhanti
6 Yatayo yjjhanti	18 Deva dībhanti
7 Sandhi bhavati	19 Acci dīppati
8 Dīpi khādanti	20 Vyādhi sammati
9 Narā vibhanti	21 Acci passati
10 Vyādhayo hirsanti	22 Attīhi vaddhanti
11 Jalanihi sammati	23 Kāpayo patanti
12 Ravi dīppati	24 Bālā majjanti

TURN INTO PĀLI

1. Kings covet.	13 The monk flourishes
2 The form vanishes	14 The doctrine shines
3 The ascetics cleanse (themselves)	15 O monks ! you flourish.
4 The tiger is angry	16 Friends play
5 Children play	17 The house holders salute
6 We are angry	18 We are pleased
7 O son ! thou seest	19 I sew
8 Kings fight	20 Leaves dry up
9 Men perish	21 Men shoot with the arrows
10 Thou fightest	22 The stars shine
11 Monks go	23 You madden (yourselves)
12 Trees perish	24. Water sprinkles

LESSON V

UPASAGGA OR PREFIXES¹⁷

Twenty in number

Abhi to unto, near to	Apacayati he offers
Abhigacchati he goes to or near to	Api in questioning, disgracing
Adhi over, above, upon	Api bhante bhikkhag labhatha ?
Adhigacchati he goes over or knows, gets	O Lord ! do you get your meal ?
Anu after, like	Api amhakam panditaka ! O disgraceful pandit of ours !
Anugacchati he goes after follows	Ati beyond
Apa away, insult offering	Atigacchati he goes beyond
Apagacchati he goes away	Ava ¹⁸ down, off, from
Apavadati he insults	

¹⁷ These prefixes are put directly before the verbs and nouns, in some cases to emphasize the meaning in others to change it

The first consonant of the roots to which these prefixes are put is sometimes changed according to the rules of 'Sandhi' as will be explained later on

¹⁸ 'Ava' almost always changes into 'o' before verbs

SUBSTANTIVES (MASCULINE)

Bilālo	cat	Mokkho	deliverance
Brāhmano	brahmin	Nigamo	townlet
Coro	thief	Sappuriso	good man
Daliddo	poor man	Satho	cunning man
Dhaniko	rich man.		rogue
Dujjano	bad man	Sisso	pupil
Gamo	village	Suppatho	straight path.
Janako	father	Ummaggo	evil course tunnel
Maggo	way, course	Vedo	the Hindu scripture
Mānavo	young man	Yodho	warrior soldier

AFUTER

Araññaṃ	forest	Puññaṃ	merit
Bhattaṃ	cooked rice	Ratthaṃ	kingdom country
	food	Sariraṃ	body
Lekhanaṃ	letter	Sukhaṃ	happiness
Mansaṃ	flesh	Suvannaṃ	gold
Nagaraṃ	town	Tinaṃ	grass
Pāpāṃ	demerit sin	Vatthaṃ	cloth

ROOTS OF THE FOURTH CONJUGATION CALLED SUVADI GANA

Apa, with 'pa' to reach	Su to hear (<i>sunoti sunati</i>)
gain (<i>paṇunati</i>)	Vu to restrain (<i>vinati</i>)
Hi to go (<i>hinati</i>)	With 'ā' to close scream
With 'pa' to send (<i>paḥinati</i>)	(<i>avunati</i>)

1st Conjugation

Gamu, with 'anu' to follow	Hara, with 'ava' to steal.
(<i>anugacchati</i>)	(<i>avaharati</i>)
With 'ā' to return	Ruha to exist spring up (<i>ruhati</i>)
(<i>agacchati</i>)	With 'ā' to mount (<i>aruhati</i>)
Isa to search (<i>esati</i>)	Su, with 'pa' to earn (<i>pasarati</i>)

5 Either **no**, **nā** or **unā** is added to the roots before the termination

Su + no + mi—sunomi

Su + nā + mi—sunāmi

Pa + ap + unā + mi—papunami

PERSONAL PRONOUNS (ACCUSATIVE CASE)

	Singular	Plural
Common to all Gender	1st Pers	may, mamaṃ me amhākaṃ, amhe, no us
	2nd	taṃ, tavaṃ, tvaṃ, tumhākaṃ, tumhe, vo
		tuvaṃ thee you
	3rd	taṃ, naṃ him her it
	Masculine	te, ne them
	Feminine	tā, tāyo, nā nāyo them
	Neuter	te, ne, tāni, nāmi them

PALI SENTENCES

- | | |
|--|---|
| 1 Yodho assu ¹ m ² āruhati ³ | 8 Jonako pattaṃ g ⁴ maṃ |
| 2 Itayo mokaḥha me ¹ santi | p ¹ hinati |
| 3 Cora dhanam ¹ avaharanti | 9 Dab ¹ ddo dhanikaṃ vat ⁴ thap |
| 4 D ¹ ipa maṃsaṃ k ¹ hā ¹ danti | yā ¹ cati |
| 5 S ¹ ujanā sup ¹ patham e ¹ santi | 10 Tumhe l ¹ ekhaṇaṃ p ¹ hinatha |
| 6 Ba ¹ lā pa ¹ pam i ¹ cehanti | 11 Mā ¹ nava d ¹ hammaṃ su ¹ nanti ²⁴ |
| 7 Du ¹ p ¹ ana sup ¹ patham ¹ av ¹ unanti | 12 Pu ¹ ññaṃ ja ¹ naṃ su ¹ khaṃ na ¹ yati |

21 The **niggahita** (ṇ) followed by a vowel is changed into m as in assaṃ + āruhati = assam āruhati

22 For the sake of euphony two or more words are frequently written as one according to 'sandhi' rules

23 Generally the verb is put at the end of the sentence following the object which it governs but for euphony's sake this is optional

24 Ni and ya take always two objects

* In the third pers n plural the a of nā or unā is dropped according to note No 9

- | | |
|-------------------------------|-------------------------------|
| 13 Dhanika nagaram agacchanti | 19 Ummaggo janag pipag |
| 14 Bhupa ratthani rakkhanti | nayati |
| 15 Sappurisa dhammam anu | 20 Balo bilalam icchatu |
| gacchanti | 21 Sappurisa sukhag pipunanti |
| 16 Assa tinti khidanti | 22 Satha no hirsanti |
| 17 Tumhe no apavadatha | 23 Dhanika suvannam esanti |
| 18 Brahmana vedag sikkhanti | 24 Putta bhattag bhuñjanti |

TURN INTO PALI

- | | |
|----------------------------------|---|
| 1 They rich protect their wealth | 14 The good men gain deliverance |
| 2 The king releases men | 15 The ascetics wish (for) deliverance |
| 3 The ascetics go to the forest | 16 The father kisses (his) son |
| 4 We insult you | 17 The young man seeks (for) wealth |
| 5 The monks learn the doctrine | 18 I lead them to the townlet |
| 6 You hear the doctrine | 19 We insult bad men |
| 7 They follow you | 20 Monkeys eat fruits |
| 8 She earns merits | 21 Righteousness leads men to happiness |
| 9 The pup is learn the veda | 22 Brahmins eat cooked rice |
| 10 You desire happiness | 23 The rich desire wealth |
| 11 I send a letter | 24 The body vanishes |
| 12 They search deliverance | |
| 13 We go to the town | |

LESSON VII

ACCUSATIVE CASE

Nouns—Stem ending in i

Terminations

Singular

Plural

- | | |
|-----------------------------|----------------------------------|
| Mas muni + ñ = munin = monk | muni + ī, ayo muni munayo monks |
| Neut vāri + ñ = vārin water | vāri + i + ni = vāri vārin water |

SUBSTANTIVES (MASCULINE)

Ācariyo	teacher	Migo	deci
Anlo	wind	Mitto	friend
Ari	enemy	Paccamitto	enemy
Atithi	guest	Samadb'	concentration of
Bali	oblation		mind peace
Bhikkhako	beggar	Setthi	Royal cashier
Kassako	husbandman		rich merchant
Kavi	poet	Upadeso	advice
Kilesa	passion	Vanjo	merchant
Kinkaro	servant	Vihī	laddy
Kulapati	master of a family	Vyādho	hunter

NEUTER

Cittag	thought mind	Khettag	field
Dhaññan	corn	Monag	peace
Dukkhaḡ	misery sorrow		

ROOTS OF THE FIFTH CONJUGATION CALLED AṬṬHI GANA

Asa to eat (<i>asnati</i>)	Ki to buy exchange (<i>kinati</i>)
Gi to collect earn (<i>ginati</i>)	With 'vi to sell (<i>vikkinati</i>)
Dhu to shake (<i>dhunati</i>)	Lu to cut mow (<i>lunati</i>)
Gaha to take (<i>ganhati</i>)	Mi to measure (<i>minati</i>)
With 'pati to accept	Nā to know (<i>janati</i>)
(<i>gijjapankati</i>)	Pu to purify, please
Ji to conquer (<i>jinati</i>)	(<i>gunati</i>)

1st Conjugation

Dhava with 'anu' to run after	Tappa with sag to entertain
chase (<i>andhatati</i>)	to treat (<i>santivopati</i>)
Kasa to plough (<i>kasati</i>)	Yaca to beg (<i>yacati</i>)

6 a Nā is added to the root before the termination
as —ki + na + mi = kināmi

- 6 In the case of *gaha* either *nha* is added to the root, and then the final consonant 'h' of the root is dropped, or 'ppa' is added to the root and then 'gaha' changes into 'ghe' *Gah-nha-mi-ganhāmi* (*gaha*) *ghe+ppa+mi-gheppāmi*.

PALI SENTENCES

1 <i>Narajā'ti jnatyarayo</i>	14 <i>Deva balaṃ patiganhanti</i>
2 <i>Atthiṃ kulapa'ti santappati.</i>	15 <i>Yodha paṇḍamitta-</i>
3 <i>Puññag'ci'tag' puzati</i>	<i>jananti.</i>
4 <i>Kapi phal'nvasnati</i>	16 <i>Munayo kile'se jnanti</i>
5 <i>Narayo dhanñag' vikkinati</i>	17 <i>Kassaka khetta' kasanti</i>
6 <i>Dhanika dhanñag' cinanti *</i>	18 <i>Kiṇṇaro kulapat'manu-</i>
7 <i>Kassako vihaṃ vikkinā'ti</i>	<i>gacchati</i>
8 <i>Isayo samādhim'icchanati</i>	19 <i>Ando rukkhaṃ dharati</i>
9 <i>Mayag' dhammag' jayama</i>	20 <i>Kassaka dhanñā' cinanti</i>
10 <i>Janako putta' cumbati</i>	21 <i>Sasā' vajjan'ti carivā'</i>
11 <i>Manussa rukkhe jnanti.</i>	22 <i>Vyalho migā' vjyhati</i>
12 <i>Sappurisa puññag' jassavanti.</i>	23 <i>Kassaka dhanñā' minanti</i>
13 <i>Bhikkhaka gahanati</i>	24 <i>Upadā' amanugacchanti</i>
<i>bhatta' yacanti</i>	<i>25 22</i>

TURN INTO PALI

1 You follow the advice	5 Children buy fruits
2 Deer drink water	6 Demons lead men to misery
3 Good men entertain (the r) friends	7 Husbandmen sow paddy
4 The king entertains his guests	8 Beggars beg cloths (from) the rich.
	9 They release (their) monkeys

20 The 'i' or 'ī' followed by another vowel is changed into 'y' as *janti+arayo=jatyarayo*

* In the third person plural the 'a' of *na* is dropped according to No. 1, 2

21 Use only five cases as the verb of this sentence goes with two objects

Guno	n. virtue	Pithan	n. clear
Indhanan	n. fuel	Ratho	n. chiaro
Kāmo	m. sensual pleasure	Saccan	n. truth
	passion	Saggo	n. heaven
Katthan	n. wood	Saro	m. narrow voice
Nakho	n. finger nail	Savanan	n. ear
Nānan	n. knowledge	Sisan	n. lead
Nettan	n. eye	Sujano	m. good man
Odano	m. cooked rice food	Vattan	n. face
Pano	m. being creature	Vāyāmo	m. exertion
Pani	n. hand	Viriyan	n. strength

ROOTS OF THE SIXTH CONJUGATION CALLED TANADI GANA

1st Conjugation

Kara to do (*karati*)

Apa with pa to approach (*pappoti*)

Tanu to expound (*tanoti*)

Bhāsa	to speak shine look	Ikka	to see (<i>ikkhati</i>)
	beautiful (<i>blasati</i>)	Khana	to dig (<i>khanati</i>)
Bhū	with 'anu to enjoy	Masa	with 'ā to touch (<i>amasati</i>)
	(<i>anubhasati</i>)	Vada	with 'ava to advise
With u	to originate result		(<i>avadati</i>)
	produce (<i>ubbhasati</i>)	Vaha	to bear carry (<i>valati</i>)

7 O is added to the root before the termination **tan + o**
tī—tanoti But **kara** alone has another form in which **yira** is
 added and then **r** of the root drops as —

Kar + o + tī = karoti, **kar + yira + tī = kayirati**

PERSONAL PRONOUNS (INSTRUMENTAL CASE)

Singular

Plural

1st Pers	mayā	me	by or	amhebbhi	amehi	no	by or
		with me				with us	
2nd	tvayā	tayā, te	by	tumhebbhi	tumhehi	vo	by or
		or with thee				with you	

3rd Person

Singular

Plural

Mas & Neut	tena nena hy or with him or it	tebhi tehi nebhi nehi by or with them
Fem	tāya nāya ly or with her	tābhi, tāhi, nābhi nāhi by or with them

PĀLI SENTENCES

- | | |
|---|--------------------------------------|
| 1 Buddho ^{ñāṇa} saccam
bujjhati | 12 Dujjana papena dukkhaṃ
pappoti |
| 2 Sarinā bhūsatī alankārehi | 23 Ratho catati ekā ehi |
| 3 Katthehi pūṭhaṃ karoma | 24 Sujano jantūyālikāṃ saccena |
| 4 Ācariya sīsa dhammena
vadanti | 25 Odanaṃ pīrenti sudi
andhamehi |
| 5 Vasa viyamena dhanam
cintanti | 26 Vajro sarena migam
vijjhati |
| 6 Nettena candamikkhati | 27 Vasiyena dukkhaṃ acceti |
| 7 Buddha sukhena jivanti | 28 Gacchamānena kharatha |
| 8 Sujana viyamena puññaṃ
karonti | 29 Deva dibbanti kāmehi |
| 9 Dhanikā rathena nagaram
gacchanti | 30 Vajamena jantū sukhaṃ
pappoti |
| 10 Narapati jantū dhammena
vadanti | 31 Kassako dātena vijjati
lunati |
| 11 Sappurisa puññaṃ sukhā
manubhaviṇti | 32 Buddho gottena jātano |
| | 33 Sarapenadhammaṃ gacchanti |
| | 34 Kapaṃ jantū saram amasati |

TEXT INTO PĀLI

- | | |
|--|----------------------------------|
| 1 With (the aid of) food the
body grows | 2 Man shines with his
virtues |
|--|----------------------------------|

* The Intransitive Case in some instances is used adverbially

- | | |
|---|--|
| 3 The king looks beautiful with the ornaments | 13 We see the sun with (our) eye |
| 4 The Buddha shines with his virtue | 14 By exertion men earn wealth |
| 5 By truth good people conquer lies | 15 The wise earn wealth righteously |
| 6 The king protects (his) kingdom with exertion | 16 The rich protect (their) wealth with exertion |
| 7 The servants carry burdens on (their) heads | 17 Exertion leads men to happiness |
| 8 The ascetics search ^{seek} deliverance with exertion | 18 By merits beings go to heaven |
| 9 The young men shine with (their) knowledge | 19 Sin leads men to misery |
| 10 The rich merchant entertains brahmins with food | 20 The good people earn merits with exertion |
| 11 The children play happily † | 21 The rich live happily † |
| 12 The Enlightened One expounds the Truth | 22 Bad people speak lies |
| | 23 She looks beautiful with (her) ornaments |
| | 24 They learn the doctrine with exertion |

LESSON IX

DATIVE AND ABLATIVE CASES

Nouns—Stem ending in a
Terminations

	Singular	Plural
Mas	nara+aya+ssa—	
	naraya, narassa	nara+nay=narānag for
	for or to a man	or to men.
Dat	Neut phala+āya, -ssa—	
	phalāya, phalassa	phala+nag phalanag
	for or to a fruit	for or to fruits

* Use the Instrumental

† Adverbs generally take Accusative Singular in Neuter but sometimes the Instrumental also

	Singular	Plural
Abl	Mas nara+ā,+smā,+mhā,=	nara+ebhi,+ehi=
	narā, narasmā,	narebhi narehi
	naramhā <i>from a man</i>	<i>from men</i>
	Neut phala+ā,+smā,+mhā	phala+ebhi,+ehi=
	—phalā, phalasmā	phalebhi, phalehi
	phalamhā <i>from a fruit</i>	<i>from fruits</i>

Nouns—Stem ending in i

	Singular	Plural
Dat	Mas muni+no,+ssa=	
	munino, munissa	muni-nag=muninag
	<i>for or to a monk</i>	<i>for or to monks</i>
	Neut vāri+no,+ssa=	vāri-nag=vārinag
	vārissa <i>for or to water</i>	<i>for or to waters</i>
Abl	Mas muni+nā,+smā,+mhā=	muni+bhi,+hi=
	muninā munismā,	munibhi, munih
	munimhā <i>from a monk</i>	<i>from monks</i>
	Neut vāri+nā, smā,+mhā=	vāri+bhi,+hi=
	vārinā, vāris mā	vāribhi, vārihi
	vārimhā <i>from water</i>	<i>from waters</i>

SUBSTANTIVES

Akkodho	n iron finger (nail-knife)	Monag	n silence peace
Asanag	n seat	Nangalan	n plough
Bhojanag	n meal	Pabbato	n mountain, rock
Devadatto	n name of a person	Pamādo	n indolence
Dhātupati	n son-in-law	Rajatan	n silver
Ghatag	n glue	Senāpati	n general
Kodho	n anger	Telan	n oil
Kumīro	n young boy prince	Verag	n enmity envy
Loko	n the world people	Vinayo	n mode ty.
		Yuddhag	n fight, war

INDECLINABLES OF NIPATI

Ca	and	Nahi	certainly not
Idha	here	Na tu	but not
Kudācanaṃ	ever	Saddhiṃ, saha	with
Na	not	Sighaṃ	adī quickly
Namo	bow, hail	Vinā	without

ROOTS OF THE FIRST CONJUGATION

Dā to give with pati to ex- change (<i>īatidatati</i>)	Ruha, with ā to ascend (<i>oruhati</i>) with ava
²⁹ Disa with upa to teach advise (<i>upadīsatī</i>)	to descend (<i>oruhati</i>)
I with atī to pass beyond overcome (<i>accitī</i>)	Thā, with u to get up to rise (<i>utthati</i>)
Visa with pa to enter into (<i>parīsatī</i>)	Vada, with upa to abuse insult (<i>īparīdati</i>)
Gamu, with adhi to obtain (<i>odhigacchati</i>), with pati & ā to return (<i>paccagacchati</i>)	Yata to exert try (<i>yotati</i>)

23.

29 These govern the instrumental

29 This takes either ablative accusative or instrumental

30 'Disa preceded by an upasagga does not in some instances undergo any change

31 i or ī followed by any vowel changes into y and then y combined with 't, is changed into the d ul e f rm of c as aty+eti= acceti

PERSONAL PRONOUNS (NATIVE AND ABLATIVE)

	1st Person	2nd Person
Sing	mama, mayahaṇ, me : to or for me	tava tuyhaṇ tumhaṇ, to thee
Plu	amhākaṇ, amhe, us to or for us	tumhākaṇ, tumhe, you
Dat	3rd Person	
	Sing m ā n	tassa, nassa to him or it f tissāya, tissā, tassā, tāya. to her
	Plu m ā n	tesaṇ tesānaṇ, nesaṇ nesānaṇ to them f tēsaṇ tēsaṇaṇ, nēsaṇ nēsaṇaṇ to them

The ablative is as the instrumental except the 3rd person singular, in masculine and neuter, which follows —*namhā, tamhā nasmā tasmā* from him or it

PĀLI SENTENCES

- | | |
|---|---|
| 1 Gabapati bhojyaṇ
dadāti atthinaṇ | 7 Dhamiko puttēhi saddhiṇ
u saguraṇ pavisaṇi |
| 2 Senapati yodhēhi saddhiṇ
yuddhaya gacchati | 8 Sippantī vira dhamma
sukkhaya na vindaṇi |
| 3 Āvacaṇi putto sikhāṇ uttheti | 9 Nala verena verina |
| 4 Narapati mārāpaccā gacchati | sumaranti dha kuddiannaṇ |
| 5 Acariya sussaṇaṇ
dhammamupadiṇanti | 10 Viriyaṇi dukkhaṇ nayo
accoti |
| 6 Isayo monaṇ esanti, natu
dhanaya | 11 Mūḷo tumhāḷaṇ dhanaya
dadāti natu mūḷhaṇ |

u f h vel h a vowel change, m ā n as native m h ā kaṇ nat. ansk h ā

- | | |
|---------------------------------|-----------------------------|
| 15 By indolence they never | 20 The Brahmins teach Ved |
| gain happiness | to their pupils |
| 16 You give me silver, but not | 21 Indolence leads men to |
| gold | misery |
| 17 The good men try for | 22 Bad men abuse good |
| righteousness | people |
| 18 The pupils rise from (their) | 23 The Brahmins return from |
| seats | (their) villages |
| 19 The merchants go away | 24 From righteousness origi |
| from (their) villages | nates happiness |

 18-19-13.

LESSON X

GENITIVE AND LOCATIVE CASES

Nouns—Stem ending in **a** and **i**

Terminations

Nouns—Stem ending in **a**

Singular

Plural

Gen	Mas	nara + ssa = narassa <small>man's</small>	nara + naṃ = narānaṃ <small>men's</small>
	Neut	phala + ssa = phalassa <small>of a fruit</small>	phala + naṃ = phalānaṃ <small>of fruits</small>
Loc	Mas	nara + e + mhi, + smiṃ = nare, naramhi, narasmīṃ <small>in or on a man</small>	nara + esu = naresu <small>in or on men</small>
	Neut	phala + e + mhi, + smiṃ = phale phalamhi phalasmīṃ <small>in or on a fruit</small>	phala + esu = phalesu <small>in or on fruit</small>

Nouns—Stem ending in ī

Singular

Plural

Gen	Mas	muni + no, + ssa → munino munissa <i>monk's</i>	muni + naṅ = munīnaṅ <i>monks</i>
	Neut	vāri + no, + ssa = vārino, vārissa <i>of water</i>	vāri + naṅ = vārīnaṅ <i>of waters</i>
Loc	Mas	muni + mhi + smiṅ → munimhi, munismīṅ <i>in or on a monk</i>	muni + su = munīsu munisu <i>in or on monks</i>
	Neut	vāri + mhi, + smiṅ → vārimhi vārismīṅ <i>on or in water</i>	vāri + su = vārīsu, varisu <i>in or on waters</i>

PERSONAL PRONOUNS, GENITIVE AND LOCATIVE

The Genitive³ same as the Dative

1st Person

2nd Person

Loc	Sing	mayi <i>in or on me</i>	tvayi, tayaḥ <i>in or on thee</i>
	Pl	amhesu <i>in or on us</i>	tumbhesu <i>in or on you</i>
	3rd Person		
	Sing	namhi, tamhi, nasmiṅ, tasmīṅ <i>in or on him or it</i>	tasmīṅ, tasyaḥ <i>in or on her</i>
	Pl	tesu, nēsu <i>in or on them</i>	tāsu, nāsu <i>in or on them</i>

* The Genitive is the same as the Dative. The Locative is the same as the Dative.

ATTANOPADĀ

Vattimāna Present Tense

Terminations

	Singular	Plural
1st Pers	e	mhe
2nd Pers	se	vhe
3rd Pers	te	atne
1st Pers	pac + e = pace <i>I cool</i>	pac + a + mhe = pacāmhe <i>we cool</i>
2nd Pers	pac + a + se = pacase <i>you coolest</i>	pac + a + vhe = pacavhe <i>you cool</i>
3rd Pers	pac + a + te = pacate <i>he cools</i>	pac + a + ante = pacante <i>they cool</i>

ROOTS OF THE SEVENTH CONJUGATION CALLED CURĀDI GĀDA

Ajja to earn (<i>ajjete or ajjayate</i>)	Manta to consult, speak privately (<i>mantete, mantayate</i>) with ā to call, address (<i>amantete amantayate</i>)
Cura to steal (<i>corete or corayate</i>)	
Gana to count (<i>ganete or ganayate</i>)	
Cinta to think (<i>cintete, cintayate</i>)	Pala to protect (<i>palete, palayate</i>)
Gantha to arrange one with another (<i>ganthete ganthayate</i>)	Vanna to praise (<i>vanne, vannayate</i>)
Ghata to unite put together (<i>ghatete ghatayate</i>)	Vida to endure know (<i>vedete vedayate</i>)

8. Either **e** or **aya** is added to the roots before the terminations and the penultimate vowel—not followed by a samāsa—of the root undergoes in some instances *vadlihi* substitute

Vid + e + te or vid + aya + te = vedete or vedayate

Cur + e + te or cur + aya + te = corete or corayate

Ghat + e + te or ghat + aya + te = ghāte or ghātayate

Cint + e + te or cint + aya + te = cintete or cintayate

SLESTANTIVES

Ācāro	m	conduct	Samaranganag	n	battle field
Agado	m	medicine			
Avāso	m	residence	Samuddo	m	sea
Caritaṅ	n	the manner of leading a life conduct	Sāvako	m	disciple
			Vanag	n	forest
			Vanag	n	desire for existence
Nidāgho	m	summer	Vanno	m	colour caste
Nidānanag	m	original cause	Viro	m	warrior, brave prominent person
Nidhi	m	store			
Osadho	m	medicine	Vuso	m	bullock
Pakāso	m	light ray	Yūthag	n	herd
Pālako	m	protector	Yūthapati	m	the head of a herd
Parakkamo	m	exertion			
Pasādo	m	palace			
Sacivo	m	minister			

ADJECTIVES ²⁰

Adhama	lowest meanest	Majjhima	middle
Antima	last	Pathama	first
Canda	hot fierce	Settha	excellent
Cūla	small	Thomaniya	praiseworthy
Digha	long		

9 Adjectives agree with the substantives which they qualify in gender, number and case and can be placed either before or after the nouns they qualify, but are generally put before.

24. Also occurring in great numbers in the forest are the same 12 N. I believe to be the same as the ones in the same family of which I have seen a number in the same family. They are all of the same, kanna, and phala respectively.

- | | |
|---|--|
| 6 The envy of the general is
the cause of war | 16 The exertion of the pro-
minent persons is
praiseworthy |
| 7 Rays of the sun are hot | 17 Virtue is the wealth of good
men |
| 8 Kings live happily in their
palaces | 18 We think (of) but never
seek (for) deliverance |
| 9 The protector of people is
the king | 19 You protect your wealth
with exertion |
| 10 She throws ghee into the
fire | 20 Poets praise the king |
| 11 Fishes live in water | 21 By sin they endure
misery |
| 12 Deer live in the forest | 22 The king calls his minis-
ters |
| 13 The king with his general
goes to the battlefield | 23 The residence of virtue is
the Enlightened One |
| 14 The advice of the good is
for the happiness of
my sons | 24 The colour of the body
vanishes |
| 15 I never follow the conduct
of the bad | |

LESSON XI

REGULAR DECLENSION OF NOUNS

Feminine Nouns — Stem ending in ā and ī

Terminations

Declension

kaññā *virgin*

	Singular	Plural	Singular	Plural
Nom	—	— yo	kaññā	kaññā, kaññāyo
Voc	e	— yo	kaññe	kaññā kaññāyo
Acc	aṇ	— yo	kaññāṇ	kaññā kaññāyo
Instr	ya	bhi hi	kaññāya	kaññābhi kaññāhi
Abl	ya	bhi hi	kaññāya	kaññābhi kaññāhi
Dat.	ya	naṇ	kaññāya	kaññānaṇ
Gen	ya	naṇ	kaññāyaṇ	kaññānaṇ
Loc	ya yaṇ	su	kaññāya	kaññāyaṇ kaññāsu

Terminations		Declension of <i>yuvatī</i> a young woman	
Singular	Plural	Singular	Plural
Nom —	ī yo	yuvatī	yuvatī yuvatiyo
Voc —	ī yo	yuvatī	yuvatī yuvatiyo
Acc ꣳ	ī, yo	yuvatiꣳ	yuvatī yuvatiyo
Instr yā	bhī hi	yuvatiyā	
		yuvatyā	yuvatibhī yuvatihī
Abl yā	bhī hi	yuvatiyā	
		yuvatyā	yuvatibhī yuvatihī
Dat yā	naꣳ	yuvatiyā	yuvatināꣳ
Gen yā	naꣳ	yuvatiyā	yuvatināꣳ
Loc yā yaꣳ su	su	yuvatiyā	
		yuvatiyaꣳ	
		yuvatyāꣳ	yuvatisu yuvatisu

SUBSTANTIVES (FEMININE)

Anā	command order	Paññā	wisdom
Bhāriyā	wife	Ratī	desire
Kaṇhā	virgin girl	Rattī	night
Khamā	forgiveness patience	Tittī	satisfaction
Lajjā	shame	Vijjā	education knowledge
Latā	creeping plant	Yuvatī	maiden young
Mālā	garland wreath		woman
Muttī	deliverance		

MASCULINE AND NEUTER

Ajjanāꣳ	n earning	Ottappaꣳ, n	fear of committing sin
Amacco	n minister	Pilandhanāꣳ	n ornament
Gharāꣳ	n house	Ratanāꣳ	n gem precious thing

FEMININE NOUNS

Nominative Vocative and Accusative Cases—Stem ending in ā & i
Terminations

Kaññā *a virgin*

Singular

Plural

Nom. *kaññā a virgin*

kaññā + yo = kaññāyo

kaññā *virgins*Voc. *kaññā + e = kaññe*

kaññā + yo = kaññāyo,

*O virgin*kaññā *O virgins*Acc. *kaññā + aṃ = kaññāṃ*

kaññā + yo = kaññāyo,

*a virgin*kaññā *virgins*Yuvati *a young woman*

Singular

Plural

Nom. *yuvati a young woman*

yuvati + ī yo = yuvati

yuvatiyo *young women*Voc. *yuvati O young woman*

yuvati + ī, yo = yuvati

yuvatiyo *O young women*Acc. *yuvatiṃ = yuvatiṃ*

yuvati + ī, yo = yuvati

*a young woman*yuvatiyo *young women*

INDECLINABLES

Bhīyo *very much*Kathag *how*Bahū *out*Kīṃ *what*Ciraṃ *long*Niccag *always*Kūhī *where*Sabbathā *by all means*Evaṃ *thus*Tattha *there*Etarahī *at present*Tatra *there*Hetthā *low*Tadā *then*

PĀLI SENTENCES

- | | |
|------------------------------|------------------------------|
| 1 Paññā narānaṃ ratanaṃ | 11 Viṇṇa sissānaṃ vinayaṃ |
| 2 Viṇṇa nayati jaṇaṃ | dadati |
| pakāsaṃ | 12 Kaññe' kuhiṃ gacchasi * |
| 3 Bhāriyo' kathāṃ balanāṃ | 13 Muninaṃ dhanāṃ khamā |
| paññā vaddhati | 14 Janā dhanassaṃjane tittig |
| 4 Yuvati māḷa ganthenti | na pipunanti |
| 5 Bhāriyāyo patinaṃ guṇaṃ | 15 Amacca bhupasaṃnaṃ |
| bhīyo vānanti | karonti |
| 6 Candana vīṇa rattī na | 16 Dujjanā kathāṃ muttig |
| bhasate | labhanti * |
| 7 Yuvati niccamāsaṃsati | 17 Kaññā phalaṃ tattha |
| pālandhanāni | vikkinti |
| 8 Dhamme ratī cittaṃ pāpa | 18 Viṇṇa narassa bharaṇaṃ |
| nivārayati sabbathā | 19 Lata pabbataṃsa hetthā |
| 9 Lajja lokam pūleti | vaddhati |
| 10 Etarahi jaṇa bhīyo paññāṃ | 20 Yataṃ nagaramhā bahi |
| na karonti | araññe vāsanti |

TURN INTO PĀLI

- | | |
|-------------------------------|--------------------------------|
| 1. I never go to his house | 11 Wisdom is excellent for |
| 2 Patience leads men to | men |
| happiness | 8 The good are never satisfied |
| 3 Young women always desire | with earning merits |
| ornaments | 9 The desire for wealth is not |
| 4 The garland pleases the | praiseworthy |
| wife of Devadatta | 10 The desire for virtue is |
| 5 The wife is angry with her | praiseworthy |
| husband | 12 Education gives modesty to |
| 6 The ascetics dwell here and | men |
| do not go out | 13 Fear of committing sin is |
| 7 By all means, let him give | the cause of happi- |
| happiness to men | ness |

- | | |
|---|---|
| 14 The wife follows her husband | 17 Where do the young women go oh girl? |
| 15 The wise obtain wisdom by exertion | 18 "Do they live long? |
| 16 Young men do not shine without education | 19 How do they obtain happiness thus? |
| | 20 I live long here |

LESSON XII

INSTRUMENTAL, DATIVE AND ABLATIVE CASES

Feminine Nouns—Stem ending in *ā* and *i*

Terminations

Singular

Plural

Inst	kaññā + ya = kaññāya <i>by or with a girl</i>	kaññā + bhī, + hī = kaññābhī, kaññāhī <i>with or by girls</i>
Dat	kaññā + ya = kaññāya <i>to or for a girl</i>	kaññā + naṃ = kaññānaṃ <i>to or for girls</i>
Abl	kaññā + ya = kaññāya <i>from a girl</i>	kaññā + bhī, + hī = kaññābhī, kaññāhī <i>from girls</i>
Inst	yuvatī + yā = yuvatīyā, yuvatyā <i>by or with a maiden</i>	yuvatī + bhī, + hī = yuvatībhī yuvatīhī <i>by or with maidens</i>
Dat	yuvatī + yā = yuvatīyā <i>to or for a maiden</i>	yuvatī + naṃ = yuvatīnaṃ <i>for or to maidens</i>
Abl	yuvatī + yā = yuvatīyā, yuvatyā <i>from a maiden</i>	yuvatī + bhī, + hī = yuvatībhī yuvatīhī <i>from maidens</i>

SUBSTANTIVES

Accanaṇ	n	worship	Pamada	f	young maiden
Ajjhayaṇaṇ	n	study	Piṭi	f	joyful
Accayo	m	expiry fault	Sadācāro	m	good conduct
		end	Saddha	f	faith, confidence
Ajjhattika	adj	spiritual	Sneho	m	affection
Asaṅkheyya	adj	innumerable			friendship
Bhayaṇ	n	fear	Sukkapakkho	m	the bright half of a month
Dando	m	punishment stick			
Durācāro	m	misconduct	Titikkhā	f	patience
Gulo	m	ball sugar	Tutthi	f	satisfaction
Jhānaṇ	n	trance rapture	Tutthidāro		reward
Kalapakkho	m	dark half of a month	Uggamo	n	coming on appearance
Kāto	m	pot	Upavādo	m	abuse
Lābho	m	gain	Vihāro	m	monastery
Māso	m	month	Nāso	n	rum
Pamādo	n	indolence	Pajā	f	being subjected
		delay error			

ROOTS OF THE FIRST CONJUGATION

Ikka	to see take into account, to cure for (ikkhati)	Rabha	with 'ā' to begin (arabhati)
With apa'	to expect (apekkhati)	Ruca	to please (rorati)
With 'pa'	to see clearly (pekkhati)	Silāgha	to praise (silaghati)
With 'pari'	to examine (parikkhati)	Subha	to be splendid (sobhati)
Kampa	to shake tremble (kanpatti)	Vata	3rd c to exist to be (vattiti)
Muda	to rejoice (mudatti)	With 'saṅ'	to be conducive (sarittati)
Hara, with 'ā'	to bring (āhara'ti)	Ha	3rd c with 'pari' to decrease (parihayati)

PĀLI SENTENCES

- | | |
|---|---|
| 1 Ahaṃ Buddhajaṃ vande
saddhāya sadā | 13 Candenaṃ vātena pabbato
na kampati |
| 2 Puttassa dūraṃ gacchatha
mahaṃ sukhamaṃsaṃ | 14 Panditaṃ napekkaṃte
bhikkhūnaṃ pesaṃsaṃ |
| 3 Dandaṃ abhayaṃ Devadattaṃ
hadayaṃ kampate | 15 Brāhmaṇaṃ devaṃ umaccaṃ na
mārabhaṇṭi sukkapakkhe |
| 4 Bhariyaṃ mantaṃ patinaṃ
saddhū | 16 Manaso sobhaṭi vijaya
natāḷaṅkarehi |
| 5 Puttassa saddhāya jaṇakaṃ
pitayaṃ vattate | 17 Buddhānaṃ dhammaṃ āraṇṇaṃ |
| 6 Manava te aṃ mittānaṃ
tutthidāya pāṇinanti | 18 Janakaṃ aputte sneha
vaddhaṃ |
| 7 Rajjamapekkhaṃti kumāro
bhupassa'ccayena | 19 Pamaḍo na rocati virāṇaṃ |
| 8 Andhakāro suriyaṃ suragamena
nasaṭi | 20 Dhammaṃ ajjhaṃsena jaṇaṃ
suppathampekkaṃti |
| 9 Balaṃ gulamicchaṃti | 21 Sappurisaṃ puññaṃ namajjane
titthaṃ na paṇṇanti |
| 10 Cando vaddhaṃ sukka
pakkhaṃ | 22 Buddhassa devaṃ pi
sāraṇṇanti |
| 11 Puññaṃ jaṇanaṃ sukhaya
sāraṇṇanti | 23 Pamaḍo jaṇanaṃ nāsiya
sāraṇṇanti |
| 12 Dhammaṃ aṃkheyyenaṃ
'dhammena nava tutthig
pāṇinanti | 24 Ajjhattikaṃ sukhassa
lābhaṃ yatanaṃ pitayaṃ
sāraṇṇanti |

TIPPI INTO PĀLI

- | | |
|--|--|
| 1 We begin the study of the
doctrine of the Buddha | 4 They examine the conduct
of Devadatta |
| 2 The trees look splendid by
the appearance of fruits | 5 The Pāṇḍita shines with his
innumerable virtues |
| 3 Thou expectest a reward
from the king | 6 They tremble from fear of
punishment |

- | | |
|--|---|
| 7 From sin originates the spiritual ruin of men | 13 The monks live happily in their monastery |
| 8 The wise never praise the misconduct of men | 14 The young women bring water in their pots |
| 9 The good conduct of the pupils is conducive to the joy of their teachers | 15 The wreath of flowers pleases the young woman |
| 10 Brahmins worship their gods at the appearance of the sun | 16 Patience conquers wrath |
| 11 Indolence is the original cause of ruin of men | 17 The monks try for the gain of trances |
| 12 The subjects like the king for his good conduct | 18 The moon decreases at the dark half of the month |
| | 19 I fear the abuse of bad people |
| | 20 The reward of the king pleases his ministers |

LESSON XIII

PASSIVE AND IMPERSONAL FORMS

10 These are generally formed by adding 'ya' to the root and then appending either Parassipada or Attanopada terminations as in $nī + ya + ti$ *nīyati*, $bhū + ya + te$ *bhuyate*

11 In some cases the final vowel of the root is changed into *i* before 'ya', as in $dī + ya + te$ *diyate*, $kara + ya + te$ *kariyate*. For the construction of *paccate*, *bujjhate*, *haññate*, *rujjhate*, &c see rule No 4

FEMININE NOUNS

Genitive and Locative Cases—Stem ending in ā and i

Singular

Plural

Gen *kaññā*+*ya* *kaññāya*
girl's

kaññā+*naṃ*=*kaññānaṃ*
girls

Loc *kaññā*+*ya*,+*yaṃ* ~
kaññāya,*kaññāyaṃ*
on a girl

kaññā+*su*—*kaññāsu*
on girls

Gen *yuvatī*+*yā*—*yuvatīyā*
of a maiden,

yuvatī+*naṃ*—*yuvatīnaṃ*
of maidens

Loc *yuvatī*+*yā*+*yaṃ*—
yuvatīyā yuvatīyaṃ
*yuvatīyaṃ*⁴¹ *on a maiden*

yuvatī+*su*=*yuvatīsu*
on maidens

VERBS (PASSIVE AND IMPERSONAL FORMS)

Bhara 1st c. to nourish
(*bharīyate*)

Hana 1st c. to kill
(*hanīte*)

Dhara 7th c. to wear
(*dharīyate*)

Kattha 7th c. to praise
(*katthīyate*)

Disa 7th c. to preach
(*dissīte*)

Pattha 7th c. to wish for
aspire (*patthīyate*)

Gi, with 'upa 5th c. to accumulate
(*upagīyate*)

Saha 1st c. to bear endure
(*sahīyate*)

Hara 1st c. with ā to bring
carry (*aharīyate*)

Supa 1st c. to sleep
(*supīyate* or *sippīyate*)

SUBSTANTIVES

Aparādhho 11 fault crime
Khaggo 11 sword

Rājapuriso 11 king's executioner, royal officer

Vibudho 11 wise man

Samma 11 well

⁴¹ If on this case some of the commentators say that the *y* is dropped as *yuvatīyā* = *yuvatīyā*

PALI SENTENCES

- | | |
|-------------------------------|-------------------------------|
| 1. Bhikkhū dīyate brahmanā | 14. Dhammo āyate vibudhehi. |
| nañ bhupena | 15. Katthiyasi tvañ kavīhi |
| 2. Bhupasi, anā karīyate | 16. Sukhamiechhiyate janehi. |
| raṇapuriṣehi | 17. Dhanag patthiyatthi |
| 3. Senā niyate senapati | dhānakehi |
| 4. Khatvānamā arudho vāhiyate | 18. Amhehi dhammassājjhayan- |
| sappuriṣehi | am irabhiyatt- |
| 5. Odano bhujjate brahmanena | 19. Dhāniko seviyate tassa |
| 6. Buddhena desiyate dhammo | kāṇakarehi |
| 7. Yataṃ vandiyante janehi | 20. Dhaññissa risayo gharana- |
| 8. Sissehi gāthayo pathiyante | hāriyante kassakehi |
| 9. Devatānañjali dīyate | 21. Puññag kīriyate |
| janehi | sujanehi |
| 10. Puṇṇapūciyati dūjjanehi | 22. Buddhassa dhammo sayate |
| 11. Vyudheṇa migo haññate | sammā sevakehi |
| sareṇa | 23. Rakkhassā sakkā chiyate |
| 12. Puṇṇhantā mādhiriyante | kāṇakarehi |
| jyotiṣā sise. | 24. Jano pīpiyate sukkaṇ |
| 13. Brahmanena supyate | dhammena |

TUKA INO PALI

- | | |
|--------------------------------|-------------------------------|
| 1. Wealth is obtained by | 7. The body is nourished with |
| exertion | food |
| 2. The advice of the good is | 8. You are praised by your |
| followed by the wise | tutors |
| 3. Virtue is protected by the | 9. The king is praised by the |
| wise | poets |
| 4. The enemy is killed by the | 10. Error is seen by us |
| warrior with his sword | 11. Ornaments are worn by |
| 5. Fruits are eaten by monkeys | young women |
| 6. The subjects are protected | 12. The doctrine is taught by |
| by the king | the tutor |

- | | |
|--|---------------------------------------|
| 13 The rising of the sun is seen ' ' datta | 17 We are insulted by Deva |
| 14 Rice is cooked by the cooks | 18 You are sought by men |
| 15 The conduct of our sons is examined | 19 You are known by people |
| 16 A ball is expected by the girl | 20 Punishment is given to the thieves |

LESSON XIV

REGULAR DECLENSION OF NOUNS .

Masculine and Neuter Nouns—Stem ending in *ī*, *sāmī*, *lord* and *sīghayāyī* *that which goes quickly*

Terminations ..

MASCULINE AND NEUTER.

	Singular		Plural	
	Masculine	Neuter.	Masculine	Neuter
Nom	—,	ī	—, no	—, nī
Voc		ī.	—, no.	—, nī.
Acc	ṃ naṃ		—, no.	—, nī
Inst	nā		bhī, hi.	
Abl	nā, smā mhā.		bhī, hi.	
Dat	no, ssa		naṃ.	
Gen	no, ssa		naṃ.	
Loc	nī, mhī, smīṃ		su.	

42. Use *dissā* to see in the Future & it is changed into *dissā* to which the termination is directly added, & *dassati dissate* &c. For this change sometimes does not take place when it is used with a present.

	Singular	Plural	Singular	Plural
Ins	yā	bhū, hi	nadiyā, naja	nadibhū, nadihi
Abl	yā	bhū hi	nadiyā naja	nadibhū nadihi
Dat	yā	naṃ	nadiyā	nadināṃ
Gen	yā	naṃ	nadiyā	nadināṃ
Loc	yā yaṃ	su	nadiyā nadiyaṃ najaṃ	nadisu

VERBS

Bhu	1st c with pa	to rise (<i>pabbhāsi</i>)	Kusa	with pa	1st c to call (<i>pakkosati</i>)
Bhujā	2nd c. with pari	to enjoy partake of (<i>paribhu jati</i>)	Pusa	7th c	to nourish (<i>poseti or posayati</i>)
Yuja	with anu	2nd c to practise give oneself up to (<i>anuju jati</i>)	Suca	1st c	to feel sorry grieve for (<i>socati</i>)
			Vaha	with ā	1st c to bring (<i>arohati</i>)

SUBSTANTIVES

Brahmacārī	<i>m</i>	celibate he who leads a celibate life	Duteyyaṃ	<i>n</i>	message
			Eso	<i>m</i>	nominative singular of eta this
Dāsī	<i>f</i>	maid servant	Himālayo	<i>m</i>	the Himalaya mountains
Dhammacārī	<i>n</i>	righteous man he who acts righteously	Itthī	<i>f</i>	woman
			Jananī	<i>f</i>	mother
			Karīnī	<i>f</i>	she elephant
Dummedhī	<i>m</i>	illiterate man	Kukkutapotako	<i>n</i>	chicken
Duggatī	<i>f</i>	bad state of existence	Kukkutī	<i>f</i>	hen
			Kumārī	<i>f</i>	princess

Makkatī	f she monkey	Pāthasālā	f school
Maheśī	f queen	Pokkharani	f pond
Manavī	f maiden	Puññakārī	m he who does meritorious deeds
Mahanadī	f great river		
Medhāvī	m wise man		
Muttaharo	n necklace	Sakhī	f female friend
Nārī	f woman	Sucinna	p p well practised
Pāpakārī	m sinner, he who commits sin		

INDECIHABLES

Have	certainly	Ubhayattha	in both worlds
Pecca	hereafter or in the next existence.		

PALI SENTENCES

- | | |
|--------------------------------|---------------------------------|
| 1 Dhammacāri sukhaṃ jīvati | 12 Itthiyo pīṭṭiya pīlandhanāni |
| 2 Sami dīse ca dāsiyō ca | pīlandhanti |
| pakkosati | 13 Brahmacārino kāme na |
| 3 Sīmaṃ pavāsāma nagaraṃ | paribhuñjanti |
| 4 Maheśī sevīyate dīsihī | 14 Makkatīyo uyyāne vicaranti |
| 5 Sakhīhi parivāṇīyate kumārī | suddhiṃ tīraṃ potakeha |
| 6 Vāṇī ca nīriyocca pokkharani | 15 Taruni laṇṇiya sīghaṃ |
| motaranti nahintya | gharaṃ parivāṇī |
| 7 Manu-ssā brahmacāriṃ | 16 Puttā jananiṃ posenti |
| vaṇṇinti | 17 Minavī pāthasālā |
| 8 Dhammacāri lulay vaṇṇi | gacchati |
| yate kavīhi | 18 Gangiya jalay kalheṇī |
| 9 Pokkharanti khaṇṭiyate | khayaṃ nayāti |
| purisehi | 19 Idha mōlati pecca mōlati |
| 10 Himdayā mahānadiyo | puññakāri ubhayatthamodati |
| pallavanti | 20 Idha socati pecca socati |
| 11 Maheśī muttāharaṃ dāvanti | pāpakāri ubhayattha socati |
| manavīnaṃ | |

- 21 Dhammo have rakkhatī dhammacariṇ
 Dhammo sucinno sukhamivahatī,
 Esinisaṅso dhamme sucipne
 Na duggatiṇ gacchatī dhammacari
- 22 Pamādamanuyuñjanti bala dummedhino janā
 Appamadañca medhavi dhanag setthagva rakkhatī

TURN INTO PĀLI

- | | |
|---|--|
| 1 The king gives the queen a necklace | 10 She gives cloths to her maidens. |
| 2 Elephants live happily in the jungle with their she elephants | 11 The hen protects her chickens |
| 3 The lord is served by his servants | 12 He who commits sin does not enjoy happiness |
| 4 Men give alms to the Brahmacaris | 13 The maiden calls her female friends and gives them presents at the school |
| 5 The General sends a message to the King at night | 14 Lotuses grow in the pond. |
| 6 Women wish for ornaments | 15 O wise men! why do not nourish your fathers and mothers |
| 7 O woman! the girls return from the school | 16 The righteous* family grows in virtue and fame |
| 8 The queen advises her princesses to learn modesty | |
| 9 The lioness devours the flesh of the deer | |

* Use dhammacari etc adjectively

LESSON XV

ABLATIVE GENITIVE AND LOCATIVE CASES

Nouns—Stem ending in ī

Terminations

	Singular	Plural
Mas	Abl sāmī + nā, + mḥā, + sma = sāmīnā, sāmimha sāmismā <i>from the lord</i>	sāmī + bhī, + hī = sāmibhī, sāmihī <i>from the lords</i>
	Gen <i>same as dative</i>	
	Loc sāmī + ni, + mhi, + smiṇ = sāmīni, sāmimhi sāmismīṇ <i>in or on the lord</i>	sāmī + su = sāmīsu <i>in or on lords</i>

Neuter Noun *sīghayayī* also should be declined like *sāmī*.

	Singular	Plural
Fem	Abl nadi + yā = nadiyā naggi <i>from a river</i>	nadi + bhī, + hī = nādibhī, nādhī <i>from rivers</i>
	Gen <i>Same as Dative</i>	
	Loc nadi + yā, + yaṇ = nadiyā, nadiyaṇ naggi <i>in or on a river</i>	nadi + su = nādīsu <i>in or on rivers</i>

FIRST PRETERITE TENSE OR AJJATANI

PARASSAPADA

Terminations

	Singular	Plural
1st Person	ī	mḥā
2nd Person	o	ttha
3rd Person	ī	u

12 In this tense also the conjugational signs are added on to the roots before the terminations. A is optionally prefixed

to the root and the vowel immediately preceding the terminations is always dropped when it is followed by a termination beginning with a vowel and it changes into *l*, when followed by a termination beginning with a consonant

13 The termination *ī* is optionally shortened and 'uṇ is optionally changed into *ṇsu*

	Singular	Plural
1st Pers	a + pac + iṇ = apaciṇ or paciṇ <i>I cooked</i>	a + pac + i + mhā = apacimha pacimhā <i>we cooked</i>
2nd Pers	a + pac + o = apaco or paco <i>thou cooledst</i>	a + pac + i + ttha = apacittha pacittha <i>you cooled</i>
3rd Pers	a + pac + i = apaci, paci, apaci paci <i>he cooked</i>	a + pac + ṇsu, + uṇ = apaciṇsu paciṇsu apacuṇ pacuṇ <i>they cooled</i>

VERBS

Disa 7th c to preach (*desesi*)⁴⁵ Pā (piba) 1st c to drink

Hana 1st c to kill (*avadhī*) (*pu*)⁴⁶

Kasa 7th c with pa to ex Pata with ni 1st c to fall
pound (*paśasi*) down (*niṇati*)

Kila 1st c to play (*kīlī*) Vatu with ni 3rd c to be

Kasa, with vi 1st c to born (*niḷbatti*)
blossom (*viśasi*)

⁴⁵ S is inserted between the terminations and the root as in —
desa + a + i = desesi

⁴⁶ In the past and the future tenses *i* is changed into *v* as in —
pivi pivissati

SUBSTANTIVES

Adinavo	<i>m</i> fault	Nigamagāmo	<i>m</i> village
Ajo	<i>m</i> goat		belonging to townlet
Andag	<i>n</i> egg	Nissārata	<i>f</i> worthlessness
Anisaṃso	<i>m</i> merit advantage	Pākata	<i>adj</i> famous
Bāraṇasī	<i>f</i> Benares (a city in India)	Samano'	<i>m</i> recluse
Culladhanuggahapandito	<i>m</i> a Pandit named Culladhanuggaha	Saṃsāro	<i>m</i> the world con- tinual existence
Dipinī	<i>f</i> tigress	Sārata	<i>f</i> worthiness
Eko	nominative singular of Eka one (numeral) certain (<i>adj</i>)	Santikaṃ	<i>n</i> presence vicinity
Hatthi	<i>m</i> elephant	S kharag	<i>n</i> top of a moun- tain
Khattiyāni	<i>f</i> princess	Takkasilā	<i>f</i> the ancient university towns of India
Mahiso	<i>m</i> buffalo	Udācābrahmanakulaṃ	<i>n</i> the highest Brahmin family
Nāgaro	<i>m</i> citizen	Ukkhali	<i>f</i> cooking vessel
Nekkhammag	<i>n</i> emancipation from (household life) passions	Vaddhaki	<i>m</i> carpenter

INDECLINABLES

Hīyo	yesterday	Purato	in the presence
-------------	-----------	---------------	-----------------

PĀLI SENTENCES

- | | |
|----------------------------|----------------------------|
| 1 Ukkhaliyaṃ odanam apaciṃ | 5 Bhūpo tassa dhanag adisa |
| 2 Vaddhaki pīthamākarī | 6 Dhi passu purato sathā |
| kattbha | saccharavadiṇsu |
| 3 Mahes ya kumhri dhamma | 7 Culladhanuggahapapandito |
| masuṃ sadhāya | Bāraṇasiyaṃ ekasmiṃ |
| 4 Naraṇaṃ nagaram pīvīsi | nigamagāme udācā- |
| sa lāhūya seṇiya | brahmapakule nibbatti |

- | | | | |
|----|--|----|--|
| 8 | Buddho saṃsāraṣa nissara
taṃ pakasesi | 16 | Dhammassa sarataṃ
dakkhiṃ |
| 9 | hiṃ tūṃhe hiṃ dhammama
cariyassa santike na
pathittha? | 17 | Cora kumariya ābharanani
corayissu |
| 10 | Vaṇiṇa kukkuṭinaṃ andanaṃ
vikkharissu | 18 | Gaṇḍakodakaṃ pivissu
batthina |
| 11 | Araññe tīpaṣa vasissu | 19 | Ācariyaṃ vandissu sissā |
| 12 | Senapatiṃ senaṃ naya
samaranganan | 20 | Khattiyaṇi assamaruhi |
| 13 | Aramamaṃ gacchissu samana | 21 | Brahmaniya puttā vedāṃ
pāthi |
| 14 | Mayaṃ puttā dhammaṃ o
vadamha | 22 | Dhammacariṇo kitti loka
pakatābhosi |
| 15 | Nagaraṃ nagaraṣa vuddhiṃ
patthayissu | 23 | Pokkharaniyaṃ kamalaṃ
vikasissu |
| | | 24 | Buddho dhammaṃ devesu |

TURN INTO PĀLI

- | | | | |
|----|--|----|--|
| 1 | The general returned from the
Lattlefield with his army | 11 | I began the study of veda |
| 2 | You spoke lies without fear
and shame | 12 | The mother kissed her sons
joyfully |
| 3 | We understood the worthi-
ness of righteousness | 13 | The queen gave wealth to
her maidens |
| 4 | Goats fell down from the
top of the mountain | 14 | They fell on the floor |
| 5 | The wise followed the
doctrine of the Buddha. | 15 | The king called his princes
and princesses |
| 6 | Good conduct led men to
happiness | 16 | They saw the fault in
passions |
| 7 | By exertion Devadatta
became rich | 17 | They saw the merit of the
emancipation from
passions |
| 8 | The desire for righteousness
increased in his mind | 18 | Hunters killed buffaloes in
the jungle |
| 9 | The wise liked the truth | 19 | We went to Takkaṣila |
| 10 | The hunters killed a tigress | 20 | The elephants played in the
water of the Ganges |

LESSON XVI

REGULAR NOUNS—Stem ending in *u* and *ū*

Terminations

The Noun—Stem ending in *u*

	Singular		Plural	
	Masculine	Neuter	Masculine	Neuter
Nom	—	—	<i>ū, ayo</i>	<i>ū, ni</i>
Voc	—	—	<i>u, ayo, ave</i>	<i>ū ni</i>
Acc	<i>ṇ</i>	<i>ṇ</i>	<i>u ayo</i>	<i>ū ni</i>

The rest should be declined like *muni*The Noun—Stem ending in *ū*

Nom	—	<i>u</i>	— <i>yo</i>	— <i>ni</i>
Voc	—	<i>u</i>	— <i>yo</i>	— <i>ni</i>
Acc	<i>ṇ</i>	<i>ṇ</i>	— <i>yo</i>	— <i>ni</i>

The rest like *muni*

FEMININE

Nouns—Stem ending in *u* and *ū*

	Singular	Plural
Nom	—	<i>ū, yo</i>
Voc	—	<i>ū, yo</i>
Acc	<i>ṇ</i>	<i>ū yo</i>

The rest like *yuvati*

MASCULINE

Noun—Stem ending in *u* — *Bhikkhu moni*

	Singular	Plural
Nom	<i>bhikkhu</i>	<i>bhikkhū bhikkhavo</i>
Voc	<i>bhikkhu</i>	<i>bhikkhu bhikkhavo</i>
	<i>ṇ</i>	<i>bhikkhave</i>
Acc	<i>bhikkhuṇ</i>	<i>bhikkhu, bhikkhavo</i>

Singular

Plural

Instr	bhikkhunā	bhikkhūbhi, bhikkhuhī
Abl	bhikkhunā, bhikkhumhā, bhikkhusmā	bhikkhūbhi, bhikkhuhī
Dat	bhikkhuno, bhikkhussa	bhikkhūnaṃ
Gen	bhikkhuno, bhikkhussa	bhikkhūnaṃ
Loc	bhikkhumhi bhikkhusmiṃ KKh	bhikkhusu, bhikkhusu

NEUTER

Noun—Stem ending in ū —āyu age

Nom	āyu	āyū, ayūni.
Voc	āyu	āyū, ayūni
Acc	āyuṃ	āyū, ayūni.

The rest like bhikkhu.

MASCULINE,

Noun—Stem ending in ū —sabbaññū the all wise one

Nom	sabbaññū	sabbaññū, sabbaññuno
Voc	sabbaññū	sabbaññū, sabbaññuno
Acc	sabbaññuṃ	sabbaññū, sabbaññuno

The rest like bhikkhu

NEUTER

Noun—Stem ending in ū.—Gotrabhū that which exceeds its
family or race

Nom & Voc	gotrabhu	gotrabhū gotrabbhūni
Acc	gotrabhuṃ	gotrabhū gotrabbhūni

The rest like bhikkhu

FEMININE

Nouns—Stem ending in u & ūThe Noun—Stem ending in u —dhenu *cow*

Nom & Voc	dhenu	dhenu dhenuyo
Acc	dhenuṃ	dhenuṃ dhenuyo
Inst	dhenuyā	dhenubhī dhenuhī
Abl	dhenuyā	dhenubhī dhenuhī.
Dat & Gen	dhenuyā	dhenuṇaṃ
Loc	dhenuyā, dhenuyaṃ	dhenuṣu

The Noun—Stem ending in ū —vadhu *bride young wife*

Singular {	Nom	vadhu
	Voc	vadhu

The rest like dhenuFIRST PRETERITE TENSE

Attanopada

Terminations

	Singular	Plural
1st Person	a	mhe
2nd Person	se	vhaṃ
3rd Person	a	u

14 Before the termination s beginning with consonants the final vowel of the root changes into i and before the terminations beginning with vowels it is dropped as in a + pacā + vhaṃ = apacivhaṃ and a + pacā + a = apacā

Singular

Plural

1st Pers	pac + a	apacā pacā	pac + i + mhe = apacimhe,
		<i>I cooked I have cooked</i>	pacimhe <i>we cooked I</i>
2nd Pers	pac + i + se = apacise		pac + i + vhaṃ = apacivhaṃ
	pacise <i>thou cookedst</i>		pacivhaṃ <i>you cooked</i>
3rd Pers	pac + a	apacā pacā	pac + u = apacū pacū
	<i>he cooked.</i>		<i>they cooked</i>

POOT

Gamu, with adhi to attain (<i>ajjhaḡama</i>)	Manta 7th c with ā to call (<i>amantesi</i>)
With ā to come to return (<i>agama</i>)	With ni to invite (<i>nimantesi</i>)
Hā 3rd c to abandon perish	Nā (ja) 5th c with pari to understand well, realize (<i>parijani</i>)
With pari to decay diminish fall off, fade away (<i>parihaḡi</i>)	Ruca 1st c & 7th c with ā to inform (<i>arocesi</i>)
Ji 5th c. to conquer (<i>ajiri</i>)	Sada (sida) 1st c with ni to sit on (<i>nisidi</i>)
Lupa 2nd c to cut off	Vaca to tell (<i>avoca</i>)
With vi to plunder (<i>vilumpi</i>)	Vada 1st c with upa to insult (<i>uparadi</i>)
Mana 3rd c to think, suppose (<i>amasi</i>)	Vaja 1st c with anu pa to enter into priesthood after (another person) (<i>anupabbaji</i>)
With ava to disgrace despise look down upon (<i>aramasi</i>)	

SUBSTANTIVES

Aniccata f trans ^{ency} mutability	Kalaho m quarrel
Ayu n age	Khiraḡ m milk
Bandhu m relative	Kokanada f name of a goddess
Bhānu m ray	Maccu m evil one death
Bodhu f knowledge of the path the truth	Madhu m honey
Daro m wife	Madhukaro n bee
Dhammasabhā f religious assembly	Maggiako m traveler
Dhenu f cow	Nātaiko m relative
	Paccekaḡabuddho m. sub- buddha *
	Paccāso m morning dawn

* Paccekaḡabuddho is a Pāḡi who has attained the Araḡha but does not give his knowledge to others there are in all respects inferior to a S^{upremo} B^{uddha} and superior to a bh^{av} d^{ev}oḡp^{le}.

Pañho	<i>m</i> question	Salā	<i>f</i> hall
Pavatti	<i>f</i> news	Tahiṇ	<i>inde</i> there
Purato	<i>inde</i> in the presence of	Upāsako	<i>m</i> lay devotee
Puttadārā	<i>m plu</i> children and wife	Vaccho	<i>m</i> calf
Sakatāṇ	<i>n</i> cart	Vipula	<i>ady</i> immense great
		Yāgu	<i>f</i> rice gruel

PĀLI SENTENCES

- | | |
|---|--|
| 1 Dhenu khīramadadā
vacchassa | 13 Cora rat iyaṇ sakatāni
vilumpiṇsu |
| 2 Idhagamā Kōkanada | 14 Tathagato upāsakassa gunāṇ
kathesi |
| 3 Tapaso jhāna paribhaya | 15 Dhammasalāhīyaṇ sanni
sinna bhikkhu therassa
gunāṇ vannayāṇsu |
| 4 Paccēka buddha aṇṇhagamu
bodhiṇ | 16 Tathagato bhikkhu āmantesi |
| 5 Saccamavocimhe bhāpassa
purato | 17 Atha naṇ te avācun |
| 6 Kiṇ maṇ tumhe aṇamaññi
vhaṇ? | 18 Bodhisatto Takkaṇiṇaṇ
sapp puni |
| 7 Puññena deva vipulena
kāme abhi ramu tahiṇ | 19 So tahiṇ ekāya sālāya
nisīdi |
| 8 Gopō dhenug vajamanayā | 20 Brāhmaṇa Tathāgatāṇ
jañho pucch esu |
| 9 Āyu parihīya devatīya | 21 Te kalahāṇ akāresu |
| 10 Kāminamādinavañña
nekkhammeciṇisapsaṇ
pariāṇiṇsu Bhikkhū | 22 Suriyassa bhānu kharo abho |
| 11 Taṇhīya mūlaṇ chind esu
bhikkhavo | 23 Kāṇṇasava maccuṇ j nāsu |
| 12 Te setthissa taṇ pavatiṇ
aroceṇu | 24 Bāli paccuse yāguṇ pavāresu |
| | 25 Tathāgatassa bandhavo pi
tamanupabbajisū |

TURN INTO PALL.

- | | |
|--|--|
| 1 The king went to war with his forces | 12 Gods and men worshipped the all wise Buddha |
| 2 They conquered her by truth | 13 The shepherd sold his cow with her calf |
| 3 The thieves abandoned the wealth through fear | 14 Devadatta's relatives gave him wealth |
| 4 I invited the Tathigatha with the monks | 15 The wise insulted bad people |
| 5 The tutor called his pupils | 16 The Enlightened One explained the fault of passions |
| 6 At the sight of a lioness they ran away | 17 By exertion they obtained wealth |
| 7 The wise understood the way to deliverance | 18 Monks understood the transiency of the world. |
| 8 The wise conquered their anger by patience | 19 Pandits praised the king's virtues |
| 9 The traveller asked the youth the way | 20 The king called his minister |
| 10 The bees made honey | |
| 11 The king entertained the ministers with their wives and children. | |

LESSON XVII

FUTURE TENSE

Parassapada-

Terminations.

	Singular	Plural
1st Person	ssāmi	ssāma.
2nd Person	ssasi	ssatha.
3rd Person	ssati	ssanti.

15 'i' is added to the root before the termination.

	Singular	Plural
1st Pers	pac+1+ssāmi=	pac+1+ssāma=pacissāma
	pacissāmi <i>I shall</i>	<i>we shall cook</i>
	<i>cook</i>	
2nd Pers	pac+1+ssasi=	pac+1+ssatha=pacissatha
	pacissasi <i>thou</i>	<i>you will cook</i>
	<i>will cook</i>	
3rd Pers	pac+1+ssati=	pac+1+ssanti=pacissanti
	pacissati <i>he will</i>	<i>they will cook</i>
	<i>cook</i>	

VERBS

Cara, 1st c with vi to walk	Si ^{1st} si to lie down (<i>sessati</i>)
about, wander (<i>vicarissati</i>)	or sayissati)
Kitta 7th c to explain	Vada 1st c with apa to
(<i>vitlessati</i> or <i>littayissati</i>)	blame abuse (<i>aparadissati</i>)
Mila 3rd c to fade away to	Vaṇṇa 7th c to deceive
feel fatigue (<i>mulāyissati</i>)	(<i>valessati</i> or <i>va sayissati</i>)
Vimassa to inquire into (<i>vimansissati</i>)	

SUBSTANTIVES

Ālāhanay <i>n</i> cremation	Issara <i>adj</i> supreme in
ground	fluent
Āmiso <i>m</i> objects of en-	Jivatakkhaya <i>m</i> extinction of
joyment food	life
Anāgato <i>m</i> future	Kayo <i>m</i> body
Ayaṇ <i>n</i> of <i>f</i> nom <i>s</i> of ima	Lāṃaka <i>adj</i> mean low
this	Lola <i>adj</i> greedy
Bahu <i>adj</i> many	Mahākulaṇ <i>n</i> great family
Devo <i>m</i> ra n	Mahāsakkāro <i>m</i> great enter
Duggata <i>adj</i> poor	tainment
Gabbho <i>m</i> embryo foetus	Nāmaṇ <i>n</i> name,
Qiravo <i>m</i> regard respect	Paṭhavi <i>f</i> earth,

Puriso	m man	Tārakā	f star
Rāgo	m desire for sensual pleasure lust	Tāvatisa devaloko	m Tāvatisa devaloko
Sakatasatthāṇ	n 'cart	Tibbarāga	adv excessively sensual
Sāsanāṇ	n me sage dis pensation	Vasanatthāṇaṇ	a place for c-sitting
Surā	f liquor	Visikhā	f street

INDECLINABLE

Aciraṇ	adv no longer shortly	Vata	con- sistent
Kadā	when	Viraṇ	several y

22 Mahākulāni duggatāni bhavissanti	26 Bhupassa santikā bahū dhanāṃ labhissasi
23 Anāgatasmiṃ satti tibbarāga bhavissanti	27 Kiṃ pana tvaṃ gamissasi ?
24 Lamakakulāni issarāni bhavissanti	28 Ahaṃ na gamissāmi
25 Ahaṃ araṇṇāya pavississāmi	29 Gehaṃssa vilumpissāmi
	30 Vamaṃsissāmi bhikkhuno gane

TURN INTO PĀLI

- | | |
|---|---|
| 1 I shall prepare a great
entertainment for you | 11 We shall go to Benares |
| 2 The wise will blame
the sinners | 12 We shall deceive the king's
ministers |
| 3 By exertion he will obtain
happiness | 13 I shall do meritorious deeds
in future |
| 4 They will speak (of) the
All wise One's virtues | 14 My mother will give me
food tomorrow |
| 5 The king will follow the
advice of his ministers | 15 We shall hear the doctrine
of the All wise One |
| 6 We shall be delighted at the
virtues of the Bhikkhus | 16 Those who do meritorious
deeds will go to
heaven |
| 7 The thieves will plunder
the king's palace | 17 Evil doers will go to hell |
| 8 The rich will give alms to
the Bhikkhus | 18 Thou wilt see the faults of
passions |
| 9 My regard for the Bhikkhus*
will increase | 19 The monks will follow
the doctrine of the
Buddha |
| 10 When will your son return
from Takkaṣila ? | 20 I shall explain the merits
of deliverance |
-

LESSON XVIII

FUTURE TENSE

Attanopada

Terminations

	Singular	Plural
1st Person	ssaṇ	ssāmhe
2nd Person	ssase	ssavhe
3rd Person	ssate	ssante

	Singular	Plural
1st Pers	pac + i + ssaṇ = pacissāṇ <i>I shall cook</i>	pac + i + ssmāhe = pacissāmhe <i>we shall cook</i>
2nd Pers	pac + i + ssase = pacissase <i>thou wilt cook</i>	pac + i + ssavhe = pacissavhe <i>you will cook</i>
3rd Pers	pac + i + ssate = pacissate <i>he will cook</i>	pac + i + ssante = pacissante <i>they will cook</i>

REGULAR DECLENSION OF NOUNS—Stem ending in o go bull

	Singular	Plural
Nom	go a bull	gāvo bulls
Voc	go O bull	gāvo O bulls
Acc	gāvūḥ gāvāṇ gavaṇ a bull	gāvo bulls
Inst.	gāvena gavena by or with a bull	gobhiḥ gohiḥ by or with bulls
Abi	gāvā gavā gāvamhā gavamhā gāvasmā gavasṃ from a bull	gobhiḥ gohiḥ from bulls
Dat	gāvassa gavassa to or for a bull	gavaṇ gunnaṇ gonāṇ to or for bulls
Gen	gāvassa gavassa of a bull	gavaṇ gunnaṇ gonāṇ of bulls
Loc	gāvamhi gavamhi gāvasmiṇ gavasmiṇ gāve gave on a bull	gosu gavesu gāvesu on bulls

SUBSTANTIVES

Gabbhaseyyā	<i>f</i> lying in the womb.	Sāmiko	<i>m</i> heir lord
		Sangaho	<i>m</i> entertain ment
Go	<i>m</i> bull		
Gocaro	<i>m</i> pasture	Sassay	<i>n</i> paddy plant
Goghātako	<i>m</i> butcher	Setthitthāṇay	<i>n</i> the royal cashier ship
Gomiko	<i>m</i> cattle owner		
Karuṇṇay	<i>n</i> kindness	Singay	<i>n</i> horn
Mātulo	<i>m.</i> uncle	Suve	<i>inde</i> tomorrow.
Palālay	<i>n</i> straw	Vajo	<i>m</i> cattle shed.
Pemo	<i>m</i> affection	Veḷḷo	<i>m</i> physician

VERBS

Dā	to give (<i>dassati</i>)	Manta	with ā to call out (<i>amantessati</i> or <i>aman tayissati</i>)
Gamu	with ni to go out (<i>niggacchissati</i>)		
Ha	1st c (<i>jaha</i>) to abandon (<i>jahissati</i>)	Ñā	with say to recognise (<i>sañjanissati</i>)
I	with upa to approach (<i>upessati</i>)	Ni	with ā to bring (<i>anessati</i>)
		Su	to hear (<i>soṇassati</i> or <i>sunissati</i>)
Khīpa,	with pa to throw or put in (<i>paḷḷhipissati</i>)	Vadha	to kill, strike (<i>vadhissati</i>)

PĀLI SENTENCES

- | | |
|--|---|
| 1 Tena dukkheṇ jaḥissay
jhitay | 5 Nayissase gavo gāmay
suve? |
| 2 Gavo vajay bhindissante | 6 Punnāni karissayhe, sūḷay
rakkhissayhe |
| 3 Sabbanūeno santikā ekay
bhikkhū uplabhissāṃhe | 7 Givo gocariya carissanta. |
| 4 Tassa santike dhammay
soṇāṃhe | 8 Goghātakikaruṇṇena vīṇā
givo vadhissante |

9	Darako bhumīyaṃ patissati	18	Gomikā gohi nandissanti
10	Bhikkhunaṃ sangahaṃ karissāṃ	19	Gunnāṃ singamā vaddhi santi
11	Mitūlassa bandhavo maṃ saṃjiniṣṣanti.	20	Gomiko gosu tittiyā na pipuṇissati
12	Ahaṃ vejjāṃ anessāṃ	21	Ācariya! mayampi tattheva gamissāma
13	Mama puttāṃ setthittha nassa sāmikāṃ karissāṃ	22	Tumhe kiṃ karissatha?
14	Nāhaṃ puna upesaṃ gabbhaseyyāṃ	23	Sōca setthitthānānaṃ patthessati
15	Ahaṃ gopaṃ gāvūṃ yācissāṃ	24	Sujanaṃ duggatanāṃ karuṇīṇena saṃgahaṃ karissante.
16	Gavaṃ gimaṃ nessimī		
17.	Gunnāṃ tinaṃ dassima		

TURN INTO PĀLI

1	The bulls will go for pasture	7	I shall make him the heir of bulls.
2	Thou wilt take the precepts	8	Cows affect on for calves will increase.
3.	The bulls will go out from the cattle-shed	9	The bull will eat the paddy plants in the field
4	You will see a bull in the forest.	10	We shall give alms to the bhikkhus
5.	I shall recognise my oxen	11	I shall call out my friends
6	I shall put in straw for my bull	12	I shall preach the doctrine to the bhikkhus.

LESSON XIX.

IRREGULAR NOUNS—Stem ending in a

16 Some nouns which in Sanskrit end in *a* and take *a* in Pāli for the *r* endings and they have both irregular and some of the regular forms. The Sanskrit nouns *ātman* *rājan*, *gunavat* and *gacchat* are in Pāli *atta* *rāja* *gunavanta* and *gacchanta*.

Atta *self*

	Singular	Plural
Nom	attā	attano
Voc	atta, attā	attāno
Acc	attaṃ attānaṃ	attāno
Inst	attena attana	attanebhi, attanehi
Abl	attambhā, attasmā attanā	attanebhi, attanehi
Dat & Gen	attano	attānaṃ
Loc	attani	attanesu attesu

Rāja *king*

Nom	rājā	rājāno
Voc	rāja rājā	rajāno
Acc	rājaṃ rājānaṃ	rājāno
Inst	rajena raññā	rājebhi rājehi rājubhi, rājuhi
Abl	rājamhā rājasmā राजम्हा राजस्मा	rājebhi, rājehi rājubhi rājuhi
Dat & Gen	rañño rājino	raññaṃ rājunaṃ rājānaṃ
Loc	raññe rājini rājamhi rājasmīṃ	rājusu rājesu

Gunavantu *the virtuous (man)*

Nom	gunavā	gunavanto gunavanta
Voc	gunavaṃ gunava gunavā	gunavanto gunavanta
Acc	gunavantāṃ	gunavante
Inst	gunavatā gunavan tena	gunavantebhi gunavan tehi
Abl	gunavatā gunavan tamhi gunavan tasmā	gunavantebhi gunavan tehi
Dat & Gen	gunavato, gunavan tassa	gunavatāṃ gunavan tānaṃ
Loc	gunavati gunavante gunavantamhi gunavantasmīṃ	gunavantesu

NOMINATIVE, VOCATIVE AND ACCUSATIVE CASES

	Singular	Plural
Nom	rājā <i>king</i> attā <i>self</i> gunavā <i>virtuous man</i>	rājano <i>kings</i> attano <i>selves</i> gunavanto <i>gunavāntā</i> <i>virtuous men</i>
Voc	atta, attā <i>O self</i> rāja rājā <i>O king</i> gunavaṇṇa <i>gunava</i> <i>O virtuous man</i>	attano <i>O selves</i> rājāno <i>O king</i> gunavanto, gunavāntā <i>O virtuous men.</i>
Acc	attānaṃ attāṇaṃ <i>self</i> rājanaṃ rājāṇaṃ <i>king</i> gunavantaṃ <i>virtuous man</i>	Repeat the above gunavante <i>virtuous men</i>

THE IMPERATIVE⁴ MOODParassapada
Terminations

	Singular	Plural
1st Person	mī	ma
2nd Person	hi	tha
3rd Person	tu	antu

1st The conjugational signs are added on to the roots before the terminations of the imperative. The termination hi is optionally dropped and ~~hi~~ if not dropped, the preceding a is lengthened as in pac + a + tu = pacatu pac + a + hi = paca, pacāhi

	Singular	Plural
1s Pers	pac + a + mī = pacāmī <i>let me cook</i>	pac + a + ma = pacāma <i>let us cook.</i>
2nd Pers	pac + a + hi = paca pacāhi <i>cool (thou)</i>	pac + a + tha = pacatha <i>cool (you)</i>
3rd Pers	pac + a + tu = pacatu <i>he may cook</i>	pac + a + antu = pacantu <i>they may cook</i>

⁴ The chief uses of the Imperative Mood are to express (a) command (b) precept or (c) entreaty

(causal)

VERBS

Bhaja 1st c to serve (<i>bhajatu</i>)	Nasa 3rd c (caus) to destroy
Dama 5th c to train (<i>dametu</i> or <i>damayatu</i>)	demolish (<i>nāsetu</i> or <i>nasayatu</i>)
Kamu 1st c with <i>ni</i> to get out (<i>nikkhamatu</i>)	Randha 1st c (caus) to make subject to (<i>randhetu</i> or <i>randhayatu</i>)
Muca 2nd c with <i>pā</i> to emit, release (<i>pamuccetu</i>) (caus)	Thana 7th c with <i>abhi</i> to set free release (<i>pamocetu</i> or <i>pamocayatu</i>)
	to thunder (<i>abhiṭṭhana yatu</i> or <i>thanetu</i>)
Vasa 7th c with <i>adhi</i> to consent endure accept (<i>adhiṇasetu</i> or <i>adhiṇasayatu</i>)	

SUBSTANTIVES

Adhammo <i>m</i> injustice unrighteous deed	Kako <i>m</i> crow
Aggasāvakaṭṭhānaṇ <i>n</i> chief disciple-ship	Kuṇjaro <i>m</i> elephant
Anuduto <i>m</i> under delegate travelling companion	Nalagāro <i>m</i> house thatched with bamboo leaves
Appamādi <i>adj</i> active	Nibbuti <i>f</i> nibbana deliverance
Bhagavā <i>m</i> The Blessed One	Pajjunho <i>m</i> cloud, rain
Buddhasāsanaṇ <i>n</i> dispensation of the Buddha	Pupphāsanaṇ <i>n</i> seat of flowers
Carika <i>f</i> moving or walking about	Sāṇsaggo <i>m</i> association
Dīgharattaṇ <i>adj</i> long	Sāriputto <i>m</i> the name of the chief disciple of the Buddha
Dutiyasāvakaṭṭhānaṇ <i>n</i> second disciple ship	Soko <i>m</i> sorrow regret
Hitam <i>n</i> benefit	Svātano <i>adj</i> belonging to the next day, tomorrow
	Vāsavo <i>m</i> Sakka, the king of gods
	Vuddho <i>m</i> elder

* The Buddha and His disciples were in the habit of journeying about from place to place living on alms and preaching to and exhorting the people

PALI SENTENCES.

(a) Command —

- | | |
|---|-----------------------------|
| 1 Gaccha'tha tumhe saripu'ta* | 4 De-ettha bhikkhave dham |
| 2 Puccha vāsavaṃ maṃ | maṃ |
| panhaṃ | 3 Caratha bhikkhave cīrikā* |
| 3 Cāya dujanehi saṃsaggaṃ | 6 De'tha me anuduraṃ |
| 7 Ārabhattha nikkhamatha, yujjatha Buddhasāsaṇe | |
| Dhura'tha maccuno sēnaṃ, naḷigaraṃ va kuṇḍaro | |

(b) Precept or invitation —

- | | |
|---|-------------------------------|
| 8 Adhiva'setu me bhante | 14 Bhan'te mayhaṃ digharattaṃ |
| bhagava svatanāya bhattaṃ | hitava sukhāya imaṃ |
| 9 De'setu bhante bhagavā | pupphasanaṃ abhuru |
| dhammaṃ | hatha. |
| 10 De'setu sugato dhammaṃ | 15 Nāyida pupphamāsaṇe |
| 11 Pabbajetu maṃ bhagavā | 16 Ahaṃ Gotamabuddhasa |
| 12 Sunantu dhammaṃ saddhi | sisāṇe agga'sivaka'thinaṃ |
| va sādhukaṃ | patthesiṃ tvaṃ tassa |
| 13 Bhaṇte s're mayhaṃ bhik | sisāṇe duttiyasivakatthi |
| khaṃ ganhattha. | naṃ pa'thehi |
| 17 Abbatthānāya pajjunta. midhiṃ lakassa nāsa | |
| hākaṃ sokava randhehi maṃ ca soka pamocava. | |

(c) Entreaty or Prayer —

- | | |
|-----------------------------|-----------------------------|
| 18 Pālen'u rājano paja dham | 21 Bhajatu loko dhammaṃ |
| mena sadi | 22 Devo vassa'u kilena. |
| 19 Attānaṃ damayantu | 23 Rājā tthavatu dhammiko |
| pandita. | 24 Dukkha paṃuñcantu sat'ti |
| 20, Cāya'u loko adhammaṃ | 25 Sa'tti nibbutiṃ phusantu |

* Sariputta is vocative plural although there was only one person of that name it is however intended for Sariputta and his followers. This is usually done in Pali when addressing several persons of whom one is the leader.

48. Between any two vowels 'm' is optionally augmented as in puppha + m + āsaṇe = pupphamaṇe.

TURN INTO PĀLI

- | | |
|---|---|
| 1 Go and do (fulfil) unto him
the king's order | 13 Do not associate with the
bad people |
| 2 O king! give me wealth | 14 Follow the advice of your
elders |
| 3 Get out from my chamber | 15 Do not speak a lie |
| 4 Come into my house | 16 Do not drink liquors
young men! |
| 5 Release me from the regret | 17 May people become rich by
exertion |
| 6 Come let us go home | 18 Let us accumulate wealth
righteously |
| 7 Forgive the fault of children | 19 May samputto preach us
the doctrine |
| 8 Seize the thief | 20 May my friends and enemies
live happily |
| 9 Follow the advice of the
good men only | |
| 10 May the king do his order | |
| 11 May pupils follow my
advice | |
| 12 Be active always | |

11.7.13.

LESSON XX

IMPERATIVE MOOD—(Continued)

Attanopada

Terminations

	Singular	Plural
1st Person	e	amase
2nd Person	ssu	vho
3rd Person	tag	antag
1st Pers	pac + e = pace <i>let me cool</i>	pac + amase = pacamse <i>let us cool</i>
2nd Pers	pac + a + ssu + pacassu <i>cool (thou)</i>	pac + a + vho + pacavho <i>cool (you)</i>
3rd Pers	pac + a + tag = pacatag <i>may he cool</i>	pac + antag = pacantag <i>let my may cool</i>

INSTRUMENTAL AND ABLATIVE CASES

	Singular	Plural
Inst	Attanā attena <i>by or with self</i>	Attanebhī attanehi <i>by or with selves</i>
	Raññā rājena <i>by or with king</i>	Rajubhī rajūhi rajebhī <i>by or with kings</i>
	Gunavatā gunavan <i>by or with the virtuous man</i>	Gunavantebhī gunavantehi <i>by or with virtuous men</i>
	tena	
Abl	Attana attambhā attasmā <i>from self</i>	Like the
	Raññā rajambhā rajasmā <i>from king</i>	respective
	Gunavata gunavantambhā gunavantasmā <i>from the virtuous man</i>	instrumental plurals

INDECLINABLE PAST PARTICIPLES

18 The indeclinable past participles are formed by adding either **tuna tvana** or **tvā** to the root directly as in **su** to hear **sotuna sutvāna sutvā** having heard 'Ya' optionally takes the place of these suffixes generally in cases where an **upasagga** (a prefix) is prefixed to the root as in **anu+bhū** and **tvā=anubhuya anubhūtṽ** or **anubhavitṽ** having experienced or enjoyed In case of roots which have more than one vowel 'i' is added on to the root before this suffix **an** while in the case of some roots of this kind the final consonant is dropped as in **kas+i+tvā=kasitṽ** having ploughed **kar(a)+i+tvā=karitṽ** or **katṽ** having done

VERBS

Daha 1st c with ava to put in give (<i>olahatay</i>)	Muca , 3rd c with adhi to resolve to determine
Gamu 1st c with ā to (causal) ex pect (<i>āpajātay</i> or <i>apamajātay</i>)	Ni , 1st c with vi to put away, subdue (<i>vinajātay</i>)

Rama 1st c with vi to abstain (<i>iramatay</i> .)	Vajja, 7th c with pari to avoid abstain (<i>pariṇajetay</i> <i>pariṇajjayatay</i>)
Thā 1st c with upā to help (<i>upatūṭhatay upatīḥatay</i> , <i>upatthālatay</i>)	Vatu 3rd c with vi+ati to pass away, give up (<i>viṇatallatay</i>)
Yaja 1st c to perform a sacri- fice adore (<i>yajjay</i>)	With ni to stop (<i>niṇatallatay</i>)

SUBSTANTIVES

Adinna p p p not given	Panātipāto m destroying life, killing
Amajjapo m he who abs- tains from intoxicating drinks	Pāpamitto m evil friend Saha adj one's own Siliyaṇ n indolence
Ānubhāvo m exertion, dig- nity, power	Sitavātaparittānaṇ a shelter from cold and wind
Bhogo m fortune riches	So personal pronoun mas culine nominative singular of 'ta' he (here adjectively used=so tvag (that thou))
Brahmacariyaṇ celibate life	Sudinno m name of a person
Dāro ' m wife	Tāta c g my dear my good sir (affectionate mode of address)
Godhā f iguana	Tuttha adj contented delighted pleased
Hinaṇ n low state luty	
Kankhā f doubt	
Kalyāna adj good	
Kutavaṇ n nest	
Maṇo m pride	
Mattaññū m he who knows moderation (in eating, etc)	

INDECLINABLES

Abhinhaso adv always	Khippaṇ adv soon immediately
----------------------	------------------------------

PALI SENTENCES

u

- 1 So karass anubhavaṃ vitivattassu siliyaṃ
Sitaṃ ita parittānaṃ karassu kutavaṃ kapi
- 2 Ehi godho ! nivattassu bhuñja salināmodanaṃ
- 3 Ehi tvaṃ tata Sudinna, binaṃ¹ avattitva bhoge ca bhuñjassu,
puññaṃ² ca karohi
- 4 Tvam pi samana kasassu ca vapassu ca, kasitva ca vapitva ca
bhuñjassu
- 5 Mitte bhajassu kalyane, mattaññu hohi bhojane
- 6 Tenahi tvaṃ brahmana odahassu sotaṃ dhammaṃ te desissamī
- 7 Annena paṇena upatthabassu mahe³no santagune ca samma.
- 8 Yajavho tumhe brahmana yagaṃ
- 9 Cajavho duggaṇehi saṃsaggaṃ
- 10 Vinayassu mayi kankhaṃ adhimuccassu Brahmana
Dullabhaṃ dassanaṃ hoti sambuddhanaṃ abhinhaso
- 11 Carassu brahmacariyaṃ
- 12 Pavisaṃsare nagaraṃ rajanaṃ dassanaya
- 13 Gacchantāṃ mama mitte raññaṃ⁴ saddhuy
- 14 Ciraṃ jivantaṃ mama sahaya sukhena
- 15 Panātipatā viramaessu khippaṃ
Loka adinnaṃ parivajjayassu
Amajjapo ma ca musa bhanāhi,
Sakena dārena ca hohi tuttho

TURN INTO PĀLI

- | | |
|---|---|
| 1 May men always seek the truth | 6 May my son's good conduct please the king |
| 2 Earn wealth by exertion and be a rich man | 7 Let us go to the king's palace |
| 3 May my friends seek for deliverance | 8 Associate with virtuous friends only |
| 4 May the ministers receive wealth from their kings | 9 Let us enjoy our fortunes |
| 5 May king, become righteous | 10 Do not be angry with elders |
| | 11 Help thy elders |

- | | |
|--|--|
| 12 May the sons <u>nourish</u>
their father and mother
kindly. | 16 May the Blessed One
preach the doctrine |
| 13 Speak the truth always | 17 Do not be prone to
idleness |
| 14 Be righteous always | 18 May people's love for
righteousness increase |
| 15 May pupils follow the
good conduct of their
tutors | 19 Give alms to beggars |
| | 20 Do not be prone to pride |

16. 12-13.

yācako = beggar.

LESSON XXI

PAST PASSIVE PARTICIPLES⁴⁹ AND INFINITIVES

19 A *Participle* partakes of the nature of a verbal adjective and, as such, must agree with the noun it qualifies in gender, number and case

20 The *Past Passive Participle* is formed by adding the termination *ta* to the root directly or after the vowel 'i'

21 In the case of monosyllabic roots ending in a vowel the 'ta' is added directly as *su + ta = suta* *heard*, while in the case of roots of more than one syllable the 'ta' is added after 'i' before which the final vowel of the root is dropped as *paca + ta = pac + i + ta = pacita* = *cooked*

22 The *Infinitive of Purpose* is generally formed by adding 'tuy' to the root (The suffixes 'tave' and 'tāye' are also met with, but very seldom) 'Tuy', like the suffix 'ta' of the past passive participle above, is added either directly or after the vowel 'i'

- (a) In the case of roots ending in *ā* it is directly applied
dā + tuy = dātuy *to give*

⁴⁹ We give the Past Passive Participle first as it is very widely used in Pāli

- (b) Monosyllabic roots ending in *i* and *u* short or long change them to 'e' and 'o' respectively before the terminations of the Infinitive as

ji + tuṅ = jetuṅ to conquer

su + tuṅ = sotuṅ to hear

- (c) Sometimes *tuṅ* is added to the special base ¹⁰ as *pavatte* or *pavattaya + tuṅ = pavattetuṅ* or *pavattayituṅ to inaugurate or propagate*

RELATIVE, GENITIVE AND LOCATIVE CASES

Singular

Plural

Dat. and Gen	<i>Attano to or for, of self</i>	<i>Attānaṅ to or for, of selves</i>
	<i>Raṇṇo, rājino, rājassa to or for, of king</i>	<i>Raṇṇaṅ rājānaṅ rājūnaṅ to or for of kings</i>
	<i>Gunavato, gunavantaṣṣa to or for, of the virtuous man</i>	<i>Gunavataṅ gunavantaṅnaṅ to or for, of the virtuous men</i>
Loc	<i>Attani on or in self</i>	<i>Attanesu on or in selves</i>
	<i>Raṇṇe rājini, rājamhi, rājasmīṅ on or in king</i>	<i>Rājusu rājesu on or in kings</i>
	<i>Gunavati gunavante, gunavantamhi, gunavantasmiṅ on or in the virtuous man</i>	<i>Gunavantesu on or in the virtuous men</i>

WORDS

<i>Aciravati</i> f name of a river in India	<i>Āditta</i> p p p of ā + dīpa 3rd c to blaze
<i>Adhigata</i> f p p of adhi + gamu to understand to attain to, gain	<i>Āraddha</i> p p p of ā + rabha 1st c to begin

10 The special base is that form which the root assumes before the personal terminations are added to it

Bhūjyā <i>inde p p of</i>	Maranaṃ <i>n death</i>
bhujā <i>2nd c to eat</i>	Mohaggi <i>m fire of delusion</i>
Chaddita <i>p p p of chadda</i>	Nahāyitun <i>inf of nahā</i>
7th c to throw away	3rd c to bathe
Caritum <i>inf of carā 1st c</i>	Numantita <i>p p p of ni +</i>
to walk	manta 7th c to invite
Cintita <i>p p p of cinta 3rd c</i>	Nivesanaṃ <i>n house</i>
think devise	Pacita <i>p p p of paca 1st c</i>
Daddha <i>p p p of dāha 1st c</i>	to cook
to burn	Pāpaka <i>adj sinful</i>
Dhammadesanā <i>f a discourse</i>	Parivuta <i>p p p of pari + vu</i>
on Dhamma (Law)	to surround
Dhammata <i>f nature charac-</i>	Parinānata <i>p p p of pari +</i>
teristic	nā to realize
Domanassaṃ <i>n displeasure</i>	Parivisitvā <i>inde p p of</i>
distress	pari + visa 1st c to
Dosaggi <i>m fire of malice</i>	present offer food
Dātun <i>inf of dā to give</i>	Passaddha <i>p p p of pa +</i>
Gahetvā <i>inde p p of gaha</i>	sambha to calm
to take	down be quiet
Gantvā <i>inde p p of gamu</i>	Pahata <i>p p p of pa + hi</i>
to go	to send
Halag <i>inde no use</i>	Pathamatarāṃ <i>adj first of</i>
Icchita <i>p p p of isu</i>	all
(iccha) to wish for	Pingalo <i>m name of a king</i>
Jarā <i>f old age</i>	Paridevo <i>m lamentation</i>
Jāti <i>f birth</i>	Pivitun <i>inf of pā 1st c to</i>
Jino <i>m conqueror of passions</i>	drink
Jita <i>p p p of ji to conquer</i>	Pūjā <i>f offering veneration</i>
Kata <i>p p p of kara to do</i>	Rajagahaṃ <i>n an ancient</i>
Kiccaṃ <i>n duty</i>	Indian town
Laddha <i>p p p of labha to</i>	Rajasabhā <i>f royal assembly</i>
obtain	court
Lokasaṇṇivāso <i>m existence</i>	Rāgaggi <i>m fire of lust</i>
in the world	Ruci <i>f desire pleasure</i>

Sabba <i>pro n</i> every all	Upako <i>m</i> name of a mendicant
(In <i>nom pl m</i> sabbe)	Upacita <i>p p p</i> of upa + ci
Samāhita <i>p p p</i> of sañ + a +	to accumulate
hi to concentrate	Upāyo <i>m</i> a stratagem
Sātakayugañ <i>n</i> a pair of	Uyyanañ <i>n</i> a pleasure garden
clothes	Upayaso <i>m</i> desperation
Sati <i>f</i> recollection	despair
Susambuddha <i>p p p</i> of su +	Vandita <i>p p p</i> of vanda
sañ + budha 3rd c.	1st c to adore
to realize well	Vihāro <i>m.</i> a Buddhist temple

VERBS

Kilisa with sañ 7th c to soil	Suddha with vi 3rd c to
(<i>sankileseti</i>)	purify itself (<i>viṇṇhanti</i>)

PALI SENTENCES

- 1 Buddhaṃsa dhammo suto 4 Pumaṇa puññaṃ kataṇ.
- sāvakehi 5 Bhagava me nimantito
- 2 Kilesā jita Buddhena 6 Rañña lekhanag
- 3 Sabbo jano hūṣito piṅgalena. pahitaṇ
- 7 Brahmuno † aradhaṇag viditvā sattesu ca kārunnatag paticca
- buddhacakkhuna lokag volokesi
- 8 Araddhaṇ kho pana me brahmana viṇṇag abhoṣi upatthi i
- satī paṇaddho kaṇṇo samāhitaṇ c ttaṇ
- 9 Uditto lokasannivaso tagaggina dosagginī mohagginī jātīyā
- jaramaranena sokehi paridavehi dukkhehi domanassehi,
- upayisehi
- 10 Attanā va kataṇ papag
- Attanā † sankileseti
- Iti mī akataṇ papag
- Attanā va viṇṇhanti
- 11 Icchāmi ahaṇ bhante Bhagavatī brahmacariyaṇ caritug

* The instr. special form of puma man which is declined like attā.

† The gent. and da. special form of Brahma (of Brahma which is declined like attā)

51 Instrumental used in the sense of account re

- 12 Bodhisatto rañño nivesane bhuñjīva uyyane vasati
 13 Bodhisatto pathamatarag gantva susāadvare nisiditva
 brāhmaṇena chadditaṃ satakarugaṃ gahetva uyyanaṃ
 agamasi
 14 Bhagava mahatā bhikkhasaṅghena parivuto Rājagahaṃ pavi-
 15 Mayā attanō ruciyā viharag gantvā
 Dhammaṃ va sotuṃ piyaṃ va katun
 Danag va datuṃ na labhama
 16 Kicchena me adhiṅgataṃ
 Halaṃ dīni pakastuṃ
 Ragadosaparetehi
 Nayaṃ dhammo susambuddho

TURN INTO PĀLI

- 1 Buddha's discourse on Dhamma is heard by us
 2 He went to the Aciravati to bathe
 3 Men having followed righteousness are born in heaven
 4 The hut is burnt by the thieves
 5 The king's order is carried out by the executors
 ✓ 6 The nature of the world is realized by the wise
 ✓ 7 I wish to go to the village tomorrow with my friends
 ✓ 8 Thieves having entered the house of the rich man stole his
 wealth
 ✓ 9 The elephant was led to the river to bathe
 ✓ 10 A stratagem was devised by the wise men
 ✓ 11 Young women entered the park to play
 ✓ 12 Merit is accumulated by good men
 ✓ 13 The ascetics are invited by the king
 ✓ 14 Rewards are obtained from the king by the ministers
 ✓ 15 Virtuous men are adored by the world
 ✓ 16 Duty is done by me
 ✓ 17 Thieves fear to go to the Royal Assembly
 ✓ 18 Virtue is desired by good men
 19 Having given alms and practised the precepts people are
 born in heaven
 20 At the end of the discourse he approached the Blessed One
 and begged for pabbajā and ordination

LESSON XXII

PRESENT PARTICIPLES

23 The Present Participle active is formed by adding *anta* and occasionally *māna* to the root as *pac+anta+māna=pacanta, pacamāna* *cooking*

24 To form the present passive participle the passive sign 'ya is affixed to the root (as explained in lesson XIII rule 11 and then māna is added on to it, as pac+1+ya+māna=pacīyamāna *being cooked*

25 The present active participles whose termination is 'anta are declined like gunavantu except the nominative and vocative singular which are —

Nominative **gacchan** **gacchā** *going man*

Vocative *gacchan gaccha gacchā O going man*

SUBSTANTIVES

Ajjayanta pr act p of ajja
7th c to earn

Ajjhāsayavaso *m l n ac*
according to their wish
or inclination

Akkhirogo m eye disease

Anokkamanta pre cel p
 of na + ava + kamu
 not to fall in

Antarāmaggo in middle of
the way

Atikkanta act dec p p of
ati+kamu let c to
pass away

Anāthapindiko *m* name of
one of the chief lay
disciples of the Buddha

Bhogagāmo *m* village granted by a king

Bhojyamāna (causal) *pre*
pass p of **bhujā** to eat

Brahmadatto m name of a
king

Desenta pre act p of disa.
7th c to preach

Div350 m day

Dhammacakkāṃ a wheel of
law

Jetavanamahavihāro m
jetavana—great
monastery

Jivika / lyel 1991

Khādanīyādi n. ell. etc

Karl is a student of 3.50

- 3 May people live happily earning wealth righteously and helping the poor kindly
- 4 When the king returned to his palace many soldiers were killed in the battle field
- 5 A thief lives in this forest committing theft and leading an unrighteous life
- 6 After killing anger one sleeps happily and does not feel sorry
- 7 The fruit of exertion is obtained by me
- 8 The young women going to bathe in the Ganges saw ascetics on their way
- 9 Good men having given alms and practised the precepts go to heaven
- 10 I go to the town of the Kasas to inaugurate the wheel of the Law

25-V-13

LESSON XXIII

96 In Pāli there are very few Masculine Nouns whose stem ends in *ā* and they are declined almost like *atta* the full declension is as follows —

Sā *dog*

	Singular	Plural
Nom	sā <i>a dog</i>	sā sāno <i>dogs</i>
Voc	sā <i>O dog</i>	sa sāno <i>O dogs</i>
Acc	sānaṃ <i>a dog</i>	sāne <i>dogs</i>
Inst & Abl	sānā <i>by with or from a dog</i>	sānebhi sānehi sāhi sābhi <i>by with or from dogs</i>
Dat & Gen	sassa <i>to for of a dog</i>	sanāṃ <i>to for or of dogs</i>
Loc	sāne <i>in or on a dog</i>	sānesu <i>in or on dogs</i>

IRREGULAR NOUNS—Stem ending in u

Satthu *the exalted One*

Singular

Plural

Nom	sattha <i>the exalted One</i>	satthāro <i>the exalted Ones</i>
Voc	satthā sattha <i>O exalted One</i>	satthāro <i>O exalted Ones</i>
Acc	satthāraṃ <i>the exalted One</i>	satthāro satthāre <i>exalted Ones</i>
Inst	satthārā <i>by or with</i> <i>the exalted One</i>	satthārebhī satthārehi <i>by or with exalted Ones</i>
AbL	satthārā <i>from the exalted</i> <i>One</i>	satthārebhī satthārehi <i>from exalted Ones</i>
Dat	satthu satthuno satthussa <i>for or to the exalted One</i>	satthārānaṃ satthānaṃ <i>to or for exalted Ones</i>
Gen	satthu satthuno satthussa <i>of the exalted One</i>	satthārānaṃ satthānaṃ <i>of exalted Ones</i>
Loc	satthari <i>on or in the</i> <i>exalted One</i>	sattharesu <i>on or in exalted</i> <i>Ones</i>

Decline the following noun like **satthu** **kattu** *doer*
bhattu *master* **hiṣband** **vattu** *speaker* **netu** *leader*
sotu *lover* **jetu** *cow* **eror** **chettu** *cutter* **dātu** *donor*
and **nattu** *grandson*

THE POTENTIAL MOOD

Parass.pada.
Terminations

Singular

Plural

1st Person

eyyāmi

eyyāma

2nd Person

eyyāsi

eyyatha

3rd Person

eyya

eyyug

AITANQIADA.

Terminations

Singular

Plural.

1st Person

eyyaṇ.

eyyāmhe

2nd Person

etho

eyyavho

3rd Person

etha

eraṇ

27 To form the verbs of this kind the conjugational signs must be added to the roots before the terminations. In the third person singular the 'eyya' is optionally changed into e

IARASSAPADA

Singular

Plural

1st Pers **pac + eyyāmi =**
paceyyāmi, *I may,*
could, or should cook

pac + eyyāma = paceyyāma
we should cook

2nd Pers. **pac + eyyāsi =**
paceyyāsi *thou*
shouldst cook

pac + eyyātha = paceyyātha
you should cook

3rd Pers **pac + eyya + e =**
paceyya, pace
he should cook

pac + eyyuṇ = paceyyuṇ
they should cook

ATTANOPADA.

Singular.

Plural

1st Pers **pac + eyyaṇ = paceyyaṇ**
I should cook

pac + eyyāmhe = pacey
yāmhe *we should cook*

2nd Pers **pac + etho = pacetho**
thou shouldst cook

pac + eyyavho = paceyy
vho *you should cook*

3rd Pers **pac + etha = pacetha**
he should cook

pac + eraṇ = pacerāṇ
they should cook

28 The present participle expresses (1) prohibition, commands, prayers wishes, etc, and (2) is used in independent

clauses implying these. It is also used in conditional sentences in which one statement depends on the other as its reason or condition. In this case it resembles the English subjunctive. When it is used in conditional sentences it is optionally preceded by *sace*, *ce*, or *yadī* if

WORDS

Adinna <i>p p p</i> of <i>na + dā</i> not to give	Kanha <i>adj</i> black, sinful demeritorious
Āgata <i>ad p p</i> of <i>ā + gamu</i> to return	Kotthāso <i>m</i> part; portion.
Akkodho <i>m</i> absence of envy or anger	Laddhu <i>inf</i> of <i>labha</i> to gain get obtain
Ahikavādī <i>m</i> liar	Lokādhamo <i>m</i> meanest of the world
Arahanta <i>m</i> he who does not commit sin even secretly he who has attained the final stage of sanctific ation	Lokavaddhano <i>m</i> progress of the world
Asādhū <i>adj</i> bad	Medhāvī <i>f</i> wise man
Cittakleso <i>m</i> mental passion	Micchāditthi <i>f</i> false view
Gutta <i>p p p</i> of <i>gupa</i> 7th c to protect	Nicca <i>adj</i> permanent ever lasting
Hina <i>adj</i> mean	Pathamaṇ <i>ade</i> at first
Jātidhammo <i>m</i> he whose nature is birth or one subject to birth.	Pathamavayaṇ <i>n</i> first age
Kadariyaṇ <i>r s</i> singleness	Patirūpa <i>adj</i> fit, suitable.
Kamaratisanthavo <i>m</i> int racy with sensual pleasures	Purisādhamo <i>n</i> meanest of men
	Sādhu <i>adj</i> good
	Suddhāvāso <i>r</i> holy abode
	Sukkhāvaha <i>adj</i> productive of happiness
	Uccayo <i>m</i> accumulation
	Vippahīya <i>r le p p</i> of <i>vi +</i> <i>pa + hā</i> to abandon entirely

INDECLINABLES

Ce if Sace if Yadi

VERBS

Rudha 3rd c with **ni** to **Visa** 1st c with **ni** (causal)
 cease perish (*nirujjheyya*) to cause / to fix to
Sasa 1st c with **anu** to advise place, to establish
 (*annasaseyya*) (*niseseyya*)
Bhū 1st c (causal) to develop **Yuja** 2nd c with **anu** to
 (*bhucceyya*) follow (*annuyu jeyya*)*

PĀLI SENTENCES

- 1 Satthi bhikkhunaṃ dhammaṃ devesya
- 2 Setthi aya satthiṃ naṃ nimantoyya
- 3 Ahaṃ Buddho bhaveyyaṃ
- 4 Maṃ tumbhaṃ netaro bhaveyyaṃ me
- 5 Gamaṃ vo gaccheyyatha
- 6 Gamaṃ no gaccheyyatha
- 7 Yadi so pathamāyaṃ pabbajeyya arahaṃ bhaveyya
- 8 Sace saṅkharaṇaṃ niccā bhaveyyuṃ na nirujjheyyaṃ
- 9 Suddhivāsesu cīhaṃ Sāriputta devesu saṃsareyyaṃ nayimaṃ
 lokāṃ punaragaccheyyaṃ
- 10 Suddhivāsesu cīhaṃ Sāriputta ujjayeyyaṃ nayimaṃ lokāṃ
 punaragaccheyyaṃ
- 11 Aho vata maṃ na jītiḍḍhammi assima na ca vata no jīti
 āgaccheyya

* If there are any two vowels, 'u' or 'r' is optionally inserted as in
 va + imaṃ = nayimaṃ paṇa + d + va = paṇaḍḍhaṃ jeyya

- 12 Sac ayaṇ pāpako bhāveyya na satthū santiko nisiditvā
dhammaṇ suneyya
- 13 Tumhe gāmaṇ vīlumpitvā mayhaṇ upaddhaṇ dadeyyātha
- 14 Tumhe satthāraṇ nimantetvā mayhaṇ aroceyyavho
- 15 Na bhaje pāpake mitte, na bhaje purisaḍḍhamē,
Bhajetha mitte kalyāṇe bhajetha pūrisuttame
- 16 Mā paṇādam anuyūjetha mā kumaratisānṭhavaṇ
- 17 Cittaṇ rakkhettha medhavi, cittaṇ guttaṇ sukhāvahaṇ
18. Kahaṇ dhammaṇ vippahāya sukkaṇ bhavetha bhikkhavo
- 19 Pariyodapoyya attanaṇ cittakleshehi paṇḍito
- 20 Papaṇ ce puriso kayira na taṇ kayira punappunaṇ
Na tamhi chandaṇ kayirātha dukkhe paṇāsa uccayo
- 21 * Puññaṇ ce puriso kayira kayirātha etaṇ punappunaṇ
Tamhi chandaṇ kayirātha sukhe puññaṇ uccayo
- 22 Hinaṇ dhammaṇ na seveyya paṇādena na saṇṭasa
Micchāditthiṇ na seveyya na siya lokavādhiṇo
23. Attānam eva pithamaṇ patirupe niveṇṇa
Atha ñāmaṇ anusīseyya na kilēsoyya paṇḍito
- 24 Akkodhena jine kodhaṇ, asādhunā sādhuṇā jine
Jine kaddariyaṇ dānena saccena alikavāḍinaṇ
- 25 Sace sā migāṇ passeyya tamaṇudhāveyya

TURN INTO PĀLI

- 1 Pupils should salute their teachers with affection
- 2 Let us sit here under the shade of this tree
- 3 Kings should protect their subjects diligently
- 4 No man shall destroy any life
- 5 No man shall take what is not given to him
- 6 Thou shalt not commit sin
- 7 * Do not plunder the king's palace
- 8 Do not tell lies speak only the truth
- 9 If I will go to Benares I should not have returned home
today

* The prefix *al* has in some cases an imperative sense

The *ya* after the roots ending in *ā* is in some instances changed into *eyya*, and after *garaha* into *yhā* and the root itself is changed into *gāra*

Pā+ya=peyya that should be drunk

Dā+ya=deyya that should be given

Garaha+ya=gārayha that should be despised
censured or insulted

d The final consonant of the root is dropped when it is followed by *icca*, as **kar+icca=kecca** must ought should be done

e The *teyya* is added only to the roots ending in *ā* as **ñā+teyya=ñāteyya** should be known

WORDS

Adhika <i>adj</i> exceeding sur passing superior to	Bhikkhuni <i>f</i> nun
Ananūñāta <i>p</i> ; ; of na (not) + anu + ñā 5th c to grant permit, consent to	Dakkhina <i>adj</i> southern
Antevāsiko <i>m</i> pupil	Dātabba <i>pot</i> 1st c p of dā 1st c to give
Avajānatabba <i>pot</i> 1st c p of ava + ñā 5th c to deprecate	Divā <i>inde</i> on day
Ātappaj <i>n</i> energy, exertion	Ekacca <i>pro n</i> certain
Anupavajja <i>pot</i> 1st c p of na (not) + upa + vada 1st c to blame	Evarupa <i>adv</i> such of this sort
Brahmacariyaj <i>n</i> celibate life	Garukatvā <i>inle</i> p p of garu + kara 6th c to revere
Bhajatabba <i>pot</i> 1st c p of bhaja 1st c to serve to adore	Āṇyiko <i>re</i> debtor
Bhavana <i>n</i> virtuous man	Jāta <i>adj</i> p p of Jāna 7th c to be born
	Karaniya <i>pot</i> pass p of kara 6th c to do
	Kattabba <i>pot</i> pass p of kara 7th c to do
	Ko <i>pot</i> <i>n</i> some of his who
	Macco <i>n</i> man

Matāpitāro <i>m plu</i> parents	Sāmannātabba <i>pot pass p</i>
Ñāteyya <i>pot pass p of</i> ñā	of say + mana 3rd c
5th c to know.	to decide agree to,
Pabbājetabba <i>pot pass p of</i>	select
pa + vāja 1st c	Saraja <i>adj</i> dusty
(causal) to admit into	Sevitabba <i>1st pass p of</i> sevū
order	1st c to serve associ-
Pacchima <i>adj</i> western	ate with
Pāletabba <i>pot pass p of</i> pāla	Sikkhā <i>f</i> precept
7th c to protect	Sīlaṇ <i>n</i> precept moral practice
Parivenaṇ <i>n</i> cell, monastery	Thaketaḥha <i>pot pass p of</i>
Pattābba <i>pot pass p of</i> pada	thaka 7th c to
3rd c to come approach	close
Payirupāsitaḥha <i>pot pass p</i>	Upasathāgāraṇ <i>n</i> the hall
of pari + upa + asa to	or chapel where the
sit beside attend on,	uposatha service is
associate with honour	held
Posaṇṇiya <i>pot pass p of</i> pusa	Uṇhakaḷo <i>m</i> summer hot
7th c to nourish	weather
Pūjaṇiya <i>1st pass p of</i> pūja	Uklāpa <i>adj</i> rubbish
7th c to adore	Uttara <i>adj</i> northern
Pubba <i>adj</i> eastern	Vandaniya <i>pot pass p of</i>
Rājabhato <i>m</i> soldier	vanda 1st c to
Samajātika <i>adj</i> having equal	adore salute
birth	Vātapāno <i>m</i> window
Sakkatvā <i>inle p p of</i>	Vaddhitaḥha <i>1st pass p of</i>
sā + kara 6th c to	vaddha 1st c to
honour	grow
Sākriyo <i>m</i> an ancient royalty	Vivariṭabba <i>1st pass p of</i>
in India	vi + vara 1st c, to
Sammajjitaḥha <i>pot pass p</i>	open
of say + majja 1st c	Paṭṭajīḥhaṇ <i>adv</i> as long as life
to sweep	lasts

VERB

Vā 3rd c to blow (vayati)

PĀLI SENTENCES

- 1 Evaṃ jātena maccena kaṭṭabbāṃ kusalaṃ bahug
- 2 Gamanena na pattabbo lokassa anto kudacaman
- 3 Paletabbā bhikkhunībhi sikkhā
- 4 Na bhikkhave ekasmiṃ āvase dve uposathagārīni sammannaṃ
tabbāni
- 5 Tagg te jājāyāṃ na karaniyaṃ
- 6 Ajj eva kiccāṃ ātappaṃ ko jaṇhī maraṇaṃ suve
- 7 Nāteyyā lokassa dhammatā vibudhehi
- 8 Mātāpitāro puttadhītarehi vandaniyā oṇṇaṃ paṇiṃ ca sadā
- 9 Sace unhakālo hoti, divā vātapinaṃ thaketabbā, rattin
vāritabbā
- 10 Sace sitakālo hoti divā vātapinaṃ vāritabbā, rattin
thaketabbā
- 11 Na bhikkhave ananūñīto mātāpitūhi putto pabbajetabbo
- 12 Na bhikkhave rājabhato pabbajetabbo
- 13 Na bhikkhave mātāyo pabbajetābbo
- 14 Sace dakkhiṇā sarajā vātā vāyanti dakkhiṇā vātipinaṃ
thaketabbā
- 15 Sace uttarā sarajā vātā vāyanti, uttarā vātipini thaketabbā
- 16 Sace parivenaṃ ukkappaṃ hoti parivenaṃ sammajjitabbāṃ
anteva sikkhena
- 17 Idha bhikkhave ekacco puggalo bhoṇṇo hoti silena samādhinā
paṇṇāya evaṃpo bhikkhave puggalo na sevātabbo, na
bhajitabbo na payirupisatabbo
- 18 Idha bhikkhave ekacco puggalo sadiso hoti silena, samādhinā,
paṇṇāya, evaṃpo bhikkhave puggalo sevātabbo, bhaji
tabbo, payirupisatabbo
- 19 Idha bhikkhave ekacco puggalo adbhiko hoti silena, samādhinā
paṇṇāya evaṃpo bhikkhave puggalo sakkatvā, garukatvā
sevātabbo payirupisatabbo

TLPN INTO PALI

- 1 Meritorious acts should be done, precepts should be practised and celibate life should be led.
- 2 If the western winds blow the western windows should be closed
- 3 If the eastern winds blow the eastern windows should be closed.
- 4 He should not be blamed by wise men
- 5 Brahmadatta's daughters should be praised.
- 6 A slave must not be admitted into the Order
- 7 A daughter whose birth is equal to mine should be given to me by the sakiyas
- 8 Parents should be well looked after by their sons and daughters
- 9 Bad men must not be associated with
- 10 Sons and daughters should be well nourished by their parents
- 11 Parents' affection for their sons and daughters should be increased
- 12 Parents ought to be adored by their sons and daughters

LESSON XXV

IRREGULAR NOUNS—Stem ending in \bar{u} —*abhibhū* conqueror

	Singular		Plural
Nom	<i>abhibhu</i> conqueror	<i>abhibhū</i>	<i>abhibhuvo</i> conquerors
Voc	<i>abhibhu</i> O conqueror	<i>abhibhū</i>	<i>abhibhuvo</i> O conquerors
Acc	<i>abhibhuṃ</i> conqueror	<i>abhibhū</i>	<i>abhibhuvo</i> conquerors

The rest like *sabbāññū*

IRREGULAR FUTUR NOUNS—Stem ending in \bar{a} —*manā** mind

Nom	<i>manāḥ, mano</i> mind	<i>manā</i>	<i>manāni</i> minds
Voc.	<i>manā</i>	<i>manā</i>	<i>manāni</i> O minds
Acc	<i>manāḥ</i>	<i>manā</i>	<i>manāni</i> minds

* Some grammarians take *manas* as the stem but as the final *s* appears only in comparative & superlative of the case I have preferred to take the stem as above.

	Singular	Plural
Inst	manasā, mānena <i>by or</i> <i>with mind</i>	manebhū manehū <i>by or</i> <i>with minds</i>
abl	manasā manambā manasmā <i>from mind</i>	manebhū manehū <i>from</i> <i>minds</i>
Dat	manaso manassa <i>to or</i> <i>for mind</i>	manānaṃ <i>to or for minds</i>
Gen	manaso manassa <i>of mind</i>	manānaṃ <i>of minds</i>
Loc	manasi mane mānamhi manasmīṃ <i>on or in mind</i>	manesu <i>on or in minds</i>

It should be remarked that the following nouns must be declined like **manag**

ॐ ॐ ॐ ॐ

Manag sirag urag tejag rajag ojaṃ vayaṃ payag
Yasag tapag vacag cetag evaṃ adī manogano

WORDS

Alāto	m name of a person	Kodhābhū	m conqueror
Abhūbhū	m conqueror		of anger
Angiraso	m the Bullha	Lomag	n hair, fur
Añjali	m respectful sala- tation performed by rusing the joined hands to the forehead	Malag	n dirt, dust stn.
Appasādo	m displeasure	Mahāmuni	m the great monk
Ayag	n iron	Maccheravinayo	m subju- gation of stupidity
Assa	ger sing of ima the	Manag	n mind
Bhānumantu	m the sun	Nabho	m sky
Cetap	n thought mind	Pappuyya	the 1 1 of pa + apa the to approach
Chando	m wish, desire m tion	Parapuggalo	m other person
Doso	m malice anger	Parasatto	m other being
Etag	act + n of eta the that	Parivittakko	m reflection thought
Kassapo	m name of a person	Paricca	the 1 1 of pari + let to perceive understand perceive

Piya <i>a/l</i> affectionate pleasant, beloved loving	Sārambho <i>n</i> injury in return retribution retaliation
Sabbābhībhū <i>n</i> conqueror of all	Siraṇ <i>n</i> head
Sabbaloko <i>m</i> whole world every being	Supanīhita <i>pass p l</i> of su + pa + ni + hi 5th c to keep firm
Sabbavidu <i>n</i> he who knows all	Santi <i>f</i> serenity
Sannidhaya <i>in le p p</i> of san + ni + dha 1st c to bear keep	Upasanta <i>a/l</i> serene
Sadhukaṇ <i>adv</i> well	Uraṇ <i>n</i> heart breast
Samutthita <i>pass p p</i> of saṇ + u + thā 1st c to rise, originate	Utthaya <i>in le l p</i> of u + thā 1st c to rise up
	Vacaṇ <i>n</i> word
	Vigatavalāhaka <i>a/l</i> that is freed from clouds
	Vitamalo <i>m a/l</i> stainless

° VERBS

Pura 1st c with ā to fill gradually increase (<i>āpurati</i>)	Ña 5th c with pa to realize (<i>ñajanoti</i>)
Ruca 1st c with vi to shine clearly (<i>virocati</i>)	Sida 1st c with pa to be pleased satisfied (<i>vidati</i>)
With ati to shine exceedingly (<i>atirocati</i>)	Sajja 7th c with vi to send forth to answer (<i>viissajjeti</i>)
Dubha 1st c to injure (<i>dubhati</i>)	

1 ALI SENTENCES

- | | |
|---|---|
| 1 Sabbābhībhū sabbavidū
ham aśmī | 4 Eśā bhīyo paśīdāmi sutvāna
munino vaco |
| 2 Maṇo e assa supanīhito | 5 Tava vaco sutva
paśīdanti |
| 3 Kassapa ssa vaco sutva
Vāto etadabravi | 6 Pīpa maṇo nivaraye |

* The term nat on o followed by a con or ant is optionally changed into a as in esā + bhīyo — eśābhīyo

LESSON XXVI

PRONOUNS

32 The chief Pronouns in Pāli are **sabba** every, all **ta** that **eta** this **ima** this **ya** who which that (relative) **kiṃ** who? which? what? (interrogative) **amha** I or we **tumha** thou or you **amu** this that etc Of these the Personal Pronouns viz **amha tumha** and **ta** have been already declined fully with necessary explanations in previous lessons

33 The following three terminations are peculiar to Pronouns of the masculine and neuter gender stem ending in **a** and the following four are peculiar to the Pronouns of the feminine gender stem ending in **ā** in other respects the Pronouns are declined like the corresponding Nouns with the exception of the following forms in Dative Ablative and Locative Singulars : **narāya narā** and **nare** respectively and the Nominative Plural **narā** in masculine and neuter

	Masculine		Plural	
	Nominative		e	
	Dative and Genitive		esaṃ	esānaṃ
	Feminine			
	Singular		Plural	
	Dative and Genitive	assa	saṃ	sānaṃ
	Locative	assaṃ		
	Singular		Plural	
	Masculine	Neuter	Masculine	Neuter
Nom	sabbo	sabbam	sabbe	sabbāni
Voc	sabba	sabbā	sabbe	sabbāni
Acc	sabbam		sabbe	sabbāni
Inst.	sabbena		sabbebhi	sabbhehi
Abl.	sabbamhā	sabbasmā	sabbebhi	sabbhehi
Dat	sabbassa		sabbesaṃ	sabbesānaṃ
Gen	sabbassa		sabbesaṃ	sabbesānaṃ
Loc	sabbamhi	sabbasmīṃ	sabbesu	

- 7 So parasattānaṃ parapoggalīnaṃ cetasaṃ ceto paricca pajanāti
 8 Luddho manasā pucchite pañhe vacasaṃ vissajjoti
 9 Chandaṃ dosaṃ bhayaṃ mohā yā dhammaṃ nātivattati
 Apurati tassa yaso sukkapakkhe va candimā
 10 Yaso kittaṃca pappoti yā mittānaṃ na dōbhati
 11 Vinēya sarambhaṃ appa 14 Ghātena va bhujassa
 sīdan ca cetaso pāyasā va
 12 Na so mayhaṃ manaso piyo 15 Urasā lomīni jīyanti
 13 Evaṃ cetaso parivātakko 16 Urasā panidāhissimā
 udapādi 17 Acariyo sirasa vanditabbo
 18 Sirasā añjalīṃ katvā vand tabbaṃ
 19 Etam atthaṃ cetasaṃ sannidhīya sīdhukaṃ puññāni karotha
 20 Ayasaṃ va malaṃ samutthitāṃ tadutthīya tam eva khīdati
 21 Aciraṃ isinaṃ bruhū taṃ sunoma vaco tava
 22 Upasanto sukhaṃ seti santīṃ pappuvā cetaso
 23 Macchejavinaṃ ye yuttāṃ, saccaṃ kodhabhūbhūṃ naran
 Taṃ ve deva tvaṃ tvaṃ sūppuriso iti
 24 Cando yathā vigatavalābake nabhe
 Virocati vīṭimalo va bhūṇuma
 Evaṃ pi angirasa tvaṃ mahamuni!
 Atirocasi yasasaṃ sabbalokaṃ

TURN INTO PĀLI

- 1 He wins merit [does merits] by word and goes to heaven
- 2 Try to acquire the serenity of mind
- 3 He having cooked rice with milk gave it to the Blessed One
- 4 She is older than an age
- 5 That which is thought by the mind should be expressed by word
- 6 Keep this in mind well
- 7 Keep your mind free from passions and seek for peace
- 8 The Enlightened One obtained serenity of mind
- 9 They listened to the Blessed One's word
- 10 He fell at the feet of the Blessed One his head touching the ground and saluted Him

LESSON XXVI

PRONOUNS

32 The chief Pronouns in Pāli are **sabba** every all **ta** that **eta** this **ima** this **ya** who which that (relative) **kiṃ** who? which? what? (interrogative) **amha** I or we **tumha** thou or you **amu** this that etc Of these the Personal Pronouns viz **amha** **tumha** and **ta** have been already declined fully with necessary explanations in previous lessons

33 The following three terminations are peculiar to Pronouns of the masculine and neuter gender stem ending in **a** and the following four are peculiar to the Pronouns of the feminine gender stem ending in **ā** in other respects the Pronouns are declined like the corresponding Nouns with the exception of the following forms in Dative Ablative and Locative Singulars, i.e. **narāya** **narā** and **nare** respectively and the Nominative Plural **narā** in masculine and neuter

	Masculine		Plural	
	Nominative		e	
	Dative and Genitive		esaṃ eśānaṃ	
	Feminine			
	Singular		Plural	
	Dative and Genitive		assaṃ sāsānaṃ	
	Locative		assaṃ	
	Singular		Plural	
	Masculine	Neuter	Masculine	Neuter
Nom	sabbo	sabbaṃ	sabbe	sabbāni
Voc	sabba sabbi		sabbe	sabbāni
Acc	sabbaṃ		sabbe	sabbāni
Inst	sabbena		sabbebhiḥ sabbehi	
Abl	sabbamhā sabbasma		sabbebhiḥ sabbehi	
Dat.	sabbassa		sabbesaṃ sabbesīnaṃ	
Gen	sabbassa		sabbesaṃ sabbesīnaṃ	
Loc	sabbamhiḥ sabbasmīṃ		sabbesu	

Feminine

	Singular	Plural
Nom	sabbā	sabbā sabbāyo
Voc	sabbe	sabbā sabbāyo
Acc	sabbāṇ	sabbā sabbāyo
Inst	sabbāya	sabbābhi sabbāhi
Abl	sabbāya	sabbābhi sabbāhi
Dat	sabbāya sabbassā	sabbāsaṇ sabbāsānaṇ
Gen	sabbāya sabbassā	sabbāsaṇ sabbāsānaṇ
Loc	sabbassaṇ sabbāyaṇ	sabbāsu

Eta is declined like ta in all genders

Ima this

	Singular		Plural	
	Masculine	Neuter	Masculine	Neuter
Nom	ayaṇ	idaṇ imaṇ	ime	ime imāni
Acc	imaṇ	idaṇ imaṇ	ime	ime imāni
Inst	anena iminā		ebhi ehi imebhi, imehi	
Abl	asmā amhā imasmā imamhā		ebhi ehi imebhi imehi	
Dat & Gen	assa imassa		esaṇ esānaṇ imesaṇ imesānaṇ	
Loc	asmīṇ imamhi imasmīṇ		esu imesu	

Feminine

	Singular	Plural
Nom	ayaṇ	imā imāyo
Acc	imaṇ	imā imāyo
Inst. & Abl	imāya	imābhi imāhi
Dat & Gen	assāya assā imissāya imaya missā	āsāṇ āsānaṇ imāsaṇ imāsānaṇ
Loc	assaṇ imissaṇ imāyaṇ imāyaṇ	imāsu

31 *Eka* singular when it means one but it takes both numbers when it means certain order and unequal and is declined like *sabba* common to all genders but in feminine it differs a little as follows —

	Singular	Plural
Nom	ekā	ekā ekāyo
Acc	ekaṃ	ekā ekāyo
Inst & Abl	ekāya	ekābhi ekāhi
Dat & Gen	ekissā ekassā ekāya	ekāsaṃ ekāsaṇaṃ
Loc	ekissaṃ ekassaṃ ekāyaṃ	ekāsu

32 The cardinal numeral *dve* is declined only in the plural and is common to all genders the declension of which is as follows —

Nom & Acc	dve dve
Inst & Abl	dvībhi dvīhi dvebhi dvehi
Dat & Gen	dvinnāṃ dvinnāṃ
Loc	dvesu dvīsu

WORD

Agga	ad el el excellent	Katama	ad el el pr a wla
Anicca	dy impermanent	Kolito	ad el el of a pers n
Asanta	dy ad el el no existent	Manto	ad el el
Bhuto	ad el el en tire	Modakam	ad el el sweet ea
Dinna	dy ad el el old a t gre	Marananta	ad el el ending in
Devarāja	De v a king		leat
Dve	num two	Pahiya	ad el el of pa +
Ekamatika	ad el el example		hi 3rd c to
Ima	ad el el		ad el el
Jatadarako	ad el el son a	Paraloko	ad el el of a pers n
	ad el el	Patthita	ad el el of pa +
Jetthakase'thi	ad el el of a pers n		ad el el of a pers n
	ad el el		ad el el

Pingalo	m	name of a king	Tanti	f	string (of a lute)
Sabba	pron	every all	Upatisso	m	name of a per son
Sankhāro	m	conformations	Upatthambhahhūta	adj	supportive
Santuttha	adj	contented	Vijayo	m	victory
Subhāsita	pass p p	of su+ bhāsa	Vyasanag	n	ruin
		1st c to speak well			

VERBS

Jagga	1st c	with pati	to	Idha	3rd c	with saṃ	to
		bring up to nourish				accomplish	
		(jāyaggaṭi)				(saṃujjati)	

PALI SENTENCES

- 1 Sabbo jano hīṃsato Pingalena
- 2 Sabbo sankhara aniccā
- 3 Sabbo sattā marissanti maranantaṃ hi pīṭitaṃ
- 4 Paralokaṃ gacchantenā pana sabbag paṭiya gantabbag
- 5 Sabbeva ekamatikehi bhav itabbag.
- 6 Satthi sabbesaṃ dhammaṃ desesi
- 7 Sabbesaṃ vo subhāsitaṃ
- 8 Iminā patthitam eva dinnag
- 9 Sabbe va pīdesu n pativā Satthitaraṃ sīrasā vanhīsu
- 10 Ayaṃ mama puttēsu antimo tasmā imaṃ sammā poseṭṭha
- 11 Ime pi imehi patthitam eva labhīsu
- 12 Ayaṃ dhammadesanā Tathāgatena kattha bhāsita?
- 13 Tvaṃ etasmaṃ pībbate vasa ahaṃ imasmaṃ pabbate vasissīmi
- 14 Ete bhikkhave dve sahiyaka āgamissanti kholo ca Upatisso ca
- 15 Itay me aggagāvakayugag bhāsiṣati
- 16 Imaṃ mantag vatiṃ imaṃ tantig jāhara
- 17 Imā etassa upatthambhahhūta etesaṃ vyasanag karissāmi.
- 18 Te Bhagavantaṃ etad āvocaṃ

- 19 Ayaṃ devarāṇi amhehi cintitaṃcintitaṃ sabbaṃ deti aho vata
naṃ passeyyama.
- 20 Eso amhakaṃ raṇi o putto tasmā sammā enaṃ patijaggetha
- 21 Dve me bhikkhave dhammā lokāṃ pīrenti katame dve?
Hiri ca ottappaṇa
- 22 Sunakho tesāṃ kathāṃ sunanto va atthiṃsi
- 23 Imasmiṃ pana nagare aṇṇatādāraṃ jettakasetthi bhavissati
- 24 Imasmiṃ asati mama putto'va setthutthanaṃ labhissati

pāthasālā = 7x

TUPA INTO PALI

- | | |
|--|--|
| 1 These men rejoice at the
victory of their king | 10 There are fish in this
river |
| 2 These girls wear garlands
and ornaments | 11 The result of this also will
take place in future |
| 3 I shall kill him with this
sword | 12 These men have come from
those villages |
| 4 Give some sweetmeats to
these girls and those
boys | 13 In that forest this ascetic
lived for a long time. |
| 5 An elephant fell down from
this mountain | 14 These are the children of
your brother |
| 6 I shall live in this house
and you will live in
that house | 15 She is Deṭadatta's sister |
| 7 I saw that soldier running
away from the battle field. | 16 Take you all this wealth |
| 8 By this meritorious act I
shall be born in heaven | 17 This is the wealth of your
parents and brothers |
| 9 All the boys of this village
go to that school | 18 The king gave all the girls
these presents |
| | 19 All people wish for wealth
and praise |
| | 20 May all be happy and
contented |

Kiṃ who which or what (interrogative)

Singular

Plural

Masculine

Neuter

Masculine

Neuter

Nom	ko	kiṃ kaṃ	ke	ke, kāni
Acc	kaṃ	kiṃ kaṃ	ke	ke kāni
Inst	kena		kebhī kehi	
Abl	kamhā, kasmā		kebhi kehi	
Dat & Gen	kassa kissa		kesaṃ kesānaṃ	
Loc	kamhi, kasmīṃ, kamhi kimhi		kesu	

Feminine

Singular

Plural

Nom	kā	kā kāyo
Acc	kaṃ	kā kāyo
Inst	kāya	kābhi kāhi
Abl	kāya	kābhi kāhi
Dat & Gen	kāya, kassā	kāsaṃ kāsānaṃ
Loc	kassaṃ, kāyaṃ, kāyaṃ	kāsu

Amu this

Singular

Plural

Masculine

Neuter

Masculine

Neuter

Nom	asu	aduṃ amuṃ	amu, amuyo	amū, amuni
Acc	amuṃ	aduṃ, amuṃ	amu amuyo	amū amūni
Inst	amunā		amūbhi amūhi	
Abl	amunā, amumhā, amusmā		amūbhi, amuhi	
Dat & Gen	amuno, amussa		amusaṃ amūsānaṃ	
Loc	amumhi, amusmīṃ		amusu	

Feminine

Singular

Plural

Nom	asu	amū, amuyo
Acc	amuṃ	amū amuyo
Inst	amuyā	amūbhi, amūhi
Abl	amuyā	amubhi, amuhi
Dat & Gen	amuyā, amussā	amusaṃ amusānaṃ
Loc	amussaṃ, amuyaṃ	amusu

36 'Yo' is used with koci in all genders as m yo
 'koci f yā kaci n yaṃ kiñci &c both Pronouns together
 meaning --whosoever whoever whatever anyone anything

WORDS

Abhikkanta <i>adj</i> beautiful glorious	Kannanāsaṅ <i>n</i> ear and nose
Addhiko <i>m</i> traveller	Mādisa <i>pronominal adj</i> (person) like me
Amataṅ <i>n</i> immortality	Nirodho <i>m</i> destruction
Āsavakkhaya <i>m</i> extinction or cessation of passions	Obhasayanta <i>m pre act p</i> ava + bhāsa, 1st c (causal) to ^{shine} come
Āvuso <i>inde</i> brothers or brethren a form of address used for the junior monks by the senior ones	Pannākāro <i>m</i> reward
Bhaginī <i>f</i> sister	Pahānaṅ <i>n</i> emancipation destruction
Hetu <i>m</i> original cause	Pāpaka <i>adj</i> sinful
Hetuppabhava <i>adj</i> sprung from a cause	Samatho <i>m</i> peace
Iddhi <i>f</i> magic power	Sanghamajho <i>m</i> centre of The Order
Jalanta <i>m pre act p</i> of jala 1st c to shine	Santa <i>act pre p</i> of asa 2nd c to be
Jambudīpa <i>m</i> the continent India	Uddissa <i>inde p p</i> of u + disa to point out declare recite (on account of, with reference to)
Jino <i>m</i> the conqueror of passions	Upako <i>m</i> name of a mendicant
Kāraṇaṅ <i>n</i> reason, cause	Vādī <i>m</i> speaker one who says
	Vaṇṇo <i>m</i> effulgence

INDECLINABLES

Tava <i>adv</i> till yet, still	Yava until while as long as
--	------------------------------------

VERBS

PĀLI SENTENCES

- 1 Yo amhi⁵āy pathamaṃ amataṃ adhigacchasi so aroceti
- 2 Yam'ahay purisaṃ hiyo paṇiṃ tam ev' ihapamī
- 3 Kaṃ'si tvaṃ avuso uddisa pabbajito²
- 4 Ye dhammā hetuppabbhāva tesāṃ hetuṃ Tathagato
Āha tesāṃ ca yo nirodho esaṃ vidi mahās⁵amāno
- 5 Ko me vandati pīḍani idhaya yasaṃ jalaṃ
Abhikkantaṃ vannaṃ sabba obhasayan diṣa
- 6 Ko va te satthā² Kassa vi tvaṃ dhammaṃ rocessi²
- 7 Ken'eso paṇṇikāro pesito²
- 8 Ko va te pitā² Kuto agacchasi² Kulūṃ gacchasi²
- 9 Janapadassa kiṃ bhaviṣṣati² Ko va tiṃ rakhihati²
- 10 Bhagini¹ kiṃkarana kujjhasi² Kakkirana hasasi²
- 11 Brāhmaṇa¹ kadi tayā mayhaṃ piṇḍhanaṃ dinnam²
- 12 Yay jitaṃ taṃ sanghamaphe pucchanto, santaṃ atthi ti
vattabbag aṇantaṃ natthi ti vattabbhaṃ
- 13 Idani sī kubiṃ² Ka maṃ pakkosati²
- 14 Samatho bhikkhave bhavito kam'attham'anubhoti² cittaṃ
bhaviyati
- 15 Cittaṃ bhavitaṃ kam'attham anubhoti² yo rago so pahiyati
- 16 ⁵Yava⁵haṃ agacchami, tava tvaṃ idh'eva tittha²
- 17 Sammasambuddho vata so Bhagava¹ yo evaṇupassa dukkhaṃ
pahanāya dhammaṃ deseti
- 18 Susukhaṃ vata nibbanaṃ yatthe⁵vaṇupaṃ dukkhaṃ natthi
- 19 Yo me hatthe ca piḍe ca kaṇṇanisaṃca chedayi
Ciraṃ jvatu so raja na hi kujjhanti madisa.
- 20 Madisa vo jina honti ye patti asavakkhavaṃ
Jita me pipakā dhamma tasmā'haṃ Upakā¹ jino

5. *Yava* is used in conjunction with *tava* in complex sentences when the clause which contains the former is placed first and the other last.

Example.—*Yavaṃ haṃ agacchami, tvaṃ idh'eva tittha*—I have come while you are here—rest here

necessary and before the terminations beginning with consonants 'i' is inserted

39 In case of roots beginning with consonants the first consonant together with its vowel is doubled in other words reduplicated and if it is an aspirated consonant it is replaced by the same unaspirated one Thus —**pac + a = papaca** **bhū + a = babhuva**

PARASSAPADA

	Singular	Plural
1st Person	pac + a = papaca	pac + i + mhā = papacimhā
2nd Person	pac + e = papace	pac + i + ttha = papacittha
3rd Person	pac + a = papaca	pac + u = papacu

ATTANOPADA

	Singular	Plural
1st Person	pac + i = papaci	pac + i + mhe = papacimhe
2nd Person	pac + i + ttho = papacittho	pac + i + vho = papacivho
3rd Person	pac + i + ttha = papacittha	pac + i + re = papacire

40 The former indicates a past action performed previous to the present day while the latter shows an event which took place in the past and was not witnessed by the narrator

WORDS

Anupatipati <i>f</i> according to order	Dipankarabuddho <i>n</i> a previous Buddha named Dipankara
Apadatā <i>f</i> footless state	
Asāraka <i>adj</i> having no pith	Durag <i>adv</i> far away
Atthacaro <i>+</i> one who is beneficial to another	Garulo <i>m</i> a kind of bird
Attho <i>m</i> meaning object	Gandho <i>n</i> smell
Bahu <i>adj</i> many	Jātasara <i>adj</i> having pith
	Kattangarukkho <i>m</i> rotten, burnt tree

- | | | | |
|----|------------------------------------|----|-----------------------------|
| 13 | Aham ovaṇṇaṇṇa tava mittag | 18 | Mahapphayaṇṇa minussikag |
| 14 | So ekassa bhikkhuno
civarag adā | | akattā |
| 15 | Gandho subho medinīyā | 19 | Uhu te sugatag yakkhā |
| | cacara | 20 | Grutag sayag apadatīyā |
| 16 | Kadāci D paṇkarabuddham | | susoca nunag |
| | addasa | 21 | So rūyā babbhura |
| 17 | Senapativag vithacarag | 22 | Durag jagama vīyā tassa hi |
| | avoca | | vatthutanha |
| | | 23 | Te rūyāno babbhuvu |
| | | 24 | Akaramhase te kiccag |
| 25 | Acari vat tīyag vitudag van mī | | katthangarukkhesu asurakesu |
| | Ath asada khadīrag jītasarag | | yathābbhida garulottamangag |

TURN INTO PALI

- 1 In ancient times (there) was a king named Brahmadatta in Benares. One day he went to the forest for deer hunting. His general and his ministers followed him. Having killed many deer in the forest he returned to the city in the evening.
- 2 Brahmadatta's son and grandson successively became kings of Benares.
- 3 The cooks cooked rice and ate it.
- 4 Vijaya reigned (did kingdom) in Ceylon.
- 5 He understood the meaning of the stanzas.
- 6 He made adoration to the Gods.
- 7 Brahmadatta's pupils felt sorry certainly for their faults.
- 8 Brahmadatta's pupil said thus to him.
- 9 They advised my sons and daughters yesterday.
- 10 The royal cashier with his wife gave alms to the poor and travellers.

LESSON XXIX.

CONDITIONAL MOOD OR KALATIPATTI

PAPASSAPADA AND ATTANOPADA

Terminations

	Singular	Plural	Singular	Plural
1st Person	ssāṇ	ssamhā	ssāṇ	ssamhase
2nd Person	sse	ssatha	ssase	ssavhe
3rd Person	ssā	ssaṇṣu	ssatha	ssaṇṣu

41 In the conditional mood the conjugal signs are added to the root before the terminations when necessary. The augment 'i' is used immediately before the terminations and 'a' is optionally prefixed to the root.

PAPASSAPADA

	Singular	Plural
1st Pers	pac + i + ssāṇ = apacissāṇ <i>if I had cooked</i>	pac + i + ssamhā = apacissamhā <i>if we had cooked</i>
2nd Pers	pac + i + sse = pacissase <i>if thou hadst cooked</i>	pac + i + ssatha = apacissatha <i>if ye had cooked</i>
3rd Pers	pac + i + ssā = apacissā <i>if he had cooked</i>	pac + i + ssāṇṣu = pacissāṇṣu <i>if they had cooked</i>

ATTANOPADA

	Singular	Plural
1st Pers	pac + i + ssāṇ = pacissāṇ <i>if I had cooked</i>	pac + i + ssāmhase = pacis sāmhase <i>if we had cooked</i>
2nd Pers	pac + i + ssase = apacissase <i>if thou hadst cooked</i>	pac + i + ssavhe = apacissavhe <i>if ye had cooked</i>
3rd Pers	pac + i + ssatha = pacissatha <i>if he had cooked</i>	pac + i + ssāṇṣu = apacissāṇṣu <i>if they had cooked</i>

42 The conditional mood is used in the conditional sentences in which the non performance of the action is implied and it expresses an unfulfilled event and is similar to the English pluperfect conditional. For further remarks see introduction

NUMERALS

The following is a list of the Pāli cardinal and ordinal numerals

Cardinal		Ordinal	
1	Eka one	Pathama first	
2	Dvi two	Dutīya second	
3	Ti three	Tatīya third	
4	Catu four	Catuttha fourth	
5	Pañca five	Pañcama fifth	
6	Cha six	Chattha sixth	
7	Satta seven	Sattama seventh	
8	Attha eight	Atthama eighth	
9	Nava nine	Navama ninth	
10	Dasa ten	Dasama tenth	
11	Ekādasa eleven	Ekadasama eleventh	
12	Dvādasa } twelve	Dvadāsama } twelfth	
	Barasa }	Bārasama }	
13	Telasa } thirteen	Telasama } thirteenth	
	Terasa }	Terasama }	
14	Catuddasa } fourteen	Catuddasama } fourteenth	
	Cuddasa }	Cuddasama }	
	Coddasa }	Coddasama }	
15	Pañcadasa } fifteen	Paññadasama } fifteenth	
	Pannarasa }	Pannarasama }	
16	Solasa } sixteen	Solasama } sixteenth	
	Sorasa }	Sorasama }	
17	Sattadasa } seventeen	Sattadasama } seventeenth	
	Sattarasa }	Sattarasama }	
18	Atthadasa } eighteen	Atthādasama } eighteenth	
	Attharasa }	Atthārasama }	

43 These numerals may be considered as adjectives and therefore they take the number and case of the noun to which they are applied and the first four with the exception of the second the gender also. They are therefore declined as plurals, with the exception of *eka* one.

44 The ordinals are adjectives in every respect : e they agree in gender, number and case with the nouns to which they are attached.

45 All numerals cardinals as well as ordinals are generally put before the word they qualify.

	Ti three		
	Masculine	Neuter	Feminine
Nom & Acc	tayo	tīni	tisso
Inst & Abl	tībhi, tīhi		
Dat & Gen	tinnay	tinnannay	tissannay
Loc		tīsu	

	Catu four		
	Masculine	Neuter	Feminine
Nom & Acc	cattāro	cattāri	catasso
Inst & Abl	catūbhi	catūhi	catubbhi
Dat & Gen	catunnay		catassannay
Loc		catusu	

The rest are common to all genders and declined like the following —

Nominative and Accusative	Pañca
Instrumental and Ablative	Pañcabhi pañcahi
Dative and Genitive	Pañcannay
Locative	Pañcasu

46 The ordinals in Masculine and Neuter are declined like *naro* and *phalay* respectively, but in the Feminine up to the third they take the Feminine affix *ā* as their endings, as *pathama + ā = pathamā* and are declined exactly like *kaññā*.

and from the fourth up to the tenth the feminine affix **ī** as **catuttha + ī = catutthī** and they are declined like **nadī**. But from the eleventh to the eighteenth the feminine ordinals are formed by affixing **ī** directly to the cardinals as **ekādasa + ī = ekādasi** and they are declined like **nadī**.

WORDS

Ābadho <i>m</i> disease	Pabbajjā <i>f</i> ordination entrance into the priesthood
Abbhantaraj <i>n</i> interval <i>loc</i> within	Pahīna <i>imp dec p</i> of pa + hā to abandon
Agāraj <i>n</i> house holder's life house	Pakkho <i>m</i> fortnight
Ajjhattaj <i>n s</i> within one's mind internally	Paṭhamavayā <i>n</i> first age
Akusalan <i>n</i> demeritorious act	Sakkā <i>inde</i> possible able (adjectivally used here)
Antarāmaggo <i>m</i> — <i>loc</i> on the way	Senāpatitthānaj <i>n</i> general ship
Atta <i>m</i> permanent (adjective tively used here)	Sīhalo <i>m</i> the Sinhalese
Ayyo <i>m</i> lord master noble one	Sotāpanno <i>m</i> he who has attained to the first stage of sanctification
Dīpo <i>m</i> island	Sunakho <i>m</i> bound
Dutthagāminī <i>m</i> a great Sinhalese king	Tandulaj <i>n</i> rice
Elāro <i>m</i> a Tamil king	Uparidevaloko <i>m</i> higher heaven
Horā <i>f</i> hour	Vedanā <i>f</i> sensation feeling
Kālo <i>m</i> time death	Vijayo <i>m</i> the Bengali prince who colonized Ceylon
Kāyo <i>m</i> body	Viññānaj <i>n</i> mind conscious ness
Majjhimavayaj <i>n</i> middle age	Vipulā <i>adj</i> immense
Metta <i>f</i> compassion friendly ness towards all beings	Yānaj <i>n</i> vehicle
Migavaj <i>n</i> deer hunting	Yāto <i>act dec p p</i> of yā to go
Nibbatta <i>act dec p ni + vatu</i> 3rd c to be born	

VERBS

Vasa 1st c with adhi ā to live (<i>ajjharasissa</i>)		Apa 4th c with pa to arrive (<i>apapunissa</i>)
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INFINITIVES

Bhū 1st c (causal) to develop (<i>bhaveduṇṇa</i>)		Hā , 1st c with pa to abandon give up (<i>pajahituṇṇa</i>)
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INDECLINABLES

Hi certainly, indeed	Idaṇ even (often used for sake of eupho
Vata certainly	[ny only

PALI SENTENCES

- 1 Sace me ayyo pañca sīlāni adassa uparidevaloke nibbatto abhavissag
- 2 Sace so catassannag i orānamabbhantare tandulāni alabhissī odanag apacissu
- 3 Sace so pathamavaye pabbajag alabhissā arahā abhavissā
- 4 No cetag bhikkhave sakkā abhavissā akusalag pajahatug na haṇṇevag va leyyag akusalag bhikkhave pajahathā ti
- 5 No cetag bhikkhave sakkā abhavissā kusalog bhāvetug, nāhaṇṇevag vadeyyag kusalog bhikkhave bhivethā ti
- 6 Dhammo ajjhataṇṇag pahito abhavissā na tiṇṇag agāṇṇag ajjhāvasēyyāsi
- 7 Rupañca kho idaṇ bhikkhave attā abhavissā nayidaṇ rūpag ābhidhiya sanvatteyya
- 8 So ce yinaṇ alabhissā jakkhasā ekādasīyag gāman gacchā ā
- 9 Vedantā ca hi idaṇ bhikkhave attā abhavissā nayilaṇ vedantā ābhidhiya sanvatteyya
- 10 Sankhārā ca hi idaṇ bhikkhave attā abhavissā nayilaṇ saṅkharā ābhidhiya sanvatteyyur
- 11 Viññānañā hi idaṇ bhikkhave attā abhavissā nayilaṇ

vinñāṇaṃ abadhāva sanvatteyya

- 12 Sacchaṃ pakkhassa atthamiyaṃ va catuddasiyaṃ va
pannarasiyaṃ vā attha silaṃ rakkhissaṃ sagge nibbatto
abhavissaṃ
- 13 Sace so chahi divasehi rājānam a passissī senāpatitthānaṃ
alabhissa
- 14 Sace Devadatto tassa sattamena puttena saddhiṃ nagamissī
antarāmaggeyyeva kālanharissā
- 15 Sacchaṃ terasahi sunakhehi saddhiṃ mīgavaṃ yato
abhavissaṃ tayo mīge vā tisso mīga va vadhissaṃ
- 16 Sace sā pannarassannaṃ dīnānamabbhantare yanaṃ alabhissā
tassā tatīyāya dhītara saddhiṃ Bāranaṣiṃ gacchissā

TURN INTO PĀLI.

1. Had he gone into the presence of the king, he would have obtained the generalship
- 2 Devadatta would certainly have died within eighteen days if he had not got medicine from Brahmadaṭṭa's second son
- 3 Had he got ordination at middle age, he would have attained to the first stage of sanctification
- 4 If it were not possible to develop friendliness (in you) towards all beings O Bhikkhus, I would not have spoken thus, 'Develop O Bhikkhus friendliness (in you) towards all beings
- 5 O Bhikkhus, if this body were permanent, it would not have been subject to disease
- 6 Had I gone to Takkaṣiḷa, I should have learned the Veda within four years
7. If Vijaya had not arrived in Ceylon, there would not have been any Sinhalese in this island
- 8 Had Dutthagamiṇi not been born in Ceylon, nobody would have killed King Elara.
- 9 Had Sīriputta given him the ten precepts, he would have been born in her
- 10 Had I been I should have obtained

LESSON XXX.

DIFFERENT USES OF TENSES

47 The first and second preterite tenses or *ajjatani* and *hiyattani* are used imperatively, instead of in their ordinary (tense) when the indeclinable particle *mā* not occurs in the sentence for instance — *mā bhāyi* do not be afraid and *mā gāmaṃ agamā* do not go to the village

WORDS

Mada 3rd c abhi to over come (<i>abhimaddati</i>)	Kujjhanta m an angry person
Adhikaranaya n case	Kumbhakāro m potter
Akkodho m absence of envy	Mā inde not (used impera tively do not)
Ambho interj hallo!	Manku adj restless troubled
Vatta 1st c with anu side with, agree (<i>anurattati</i>)	Pāpajano m sinful man
Āriyo m noble one	Paridevati 1st c to lament
Atha inde then	Paggaya inde p p of <i>paggaṇhāti</i> to hold
Avihiṃsā f harmlessness	out
Āyasmā m brother	Kamu 1st c with <i>Parā</i> to strive hard (<i>parakka mati</i>)
Bahuppado m many footed	
Bhedanasayvattanika adj conducive to a breach of unity	Pharusa adj harsh
Bhedo m breach	Piyanakaro m name of a person
Catuppada m. four footed animal	Samagga adj united
Dipādako m two-footed animal	Saddo m noise
Kiṃ ci n anything	Sanghabhedo m breach of the Order
	Sātakayugaṇ n a pair of cloths
	Vasi adj subject to

- 13 Do not say thus O brother
 14 Do not say anything to this bhikkhu, O brethren
 15 May the brethren not wish for a breach in the Order
 16 May my sons not be indolent

LESSON XXXI

CAUSALS

48 The Causal of a root⁴ is formed by adding *aya* (which is often contracted to *e*) *āpe* and *āpaya* (which likewise may contract to *āpe*) and the penultimate vowel of the root not followed by a *saññoga* undergoes *vuddhi* substitution. Then the terminations of tenses are added on as before. For instance — *Pacati* he cooks *Pāceti* *pācayati* *pācapeti* or *pācāpayati* he causes to cook. *Apaci* he cooked *Pācesi* *pācayī* *pācāpesi* or *pācāpayi* he caused to cook. *Pacissati* he will cook *Pācessati* *pācayissati* *pācapessati* *pācāpayissati* he will cause to cook

49 The first two are used after the roots ending in *u* and *ū* the other two after the roots ending in *ā* the rest do not follow any definite rule and they take either four or two of the above augments according to usage

50 The Causal forms of intransitive roots become transitive ones for example — *bhavati* he is *bhikkhu mettaṃ bhāveti* the monk develops friendliness (in him) towards all beings

51 When the Causal forms of transitive roots are such as imply motion knowledge or information and eating etc the agent of the verb in its primitive sense is optionally put either in the Accusative Case or in the Instrumental Case for instance — *Dāso gāmaṃ gacchati* the slave goes to the village *sāmi dāsaṃ gāmaṃ gamayati* or *sāmi dāsena gāmaṃ gamayati* [causal] the lord causes the slave to go to the village

PĀLI SENTENCES

- | | |
|--|-----------------------------|
| 1 Sami mā saddaṃ karī | 7 Mā kho tumhe bhikkhave |
| 2 Mā kañci pīpamīgamā | etaṃ bhikkhuṃ anu |
| 3 Mā maṃ te addasaṃsu | vattittha. |
| 4 Ahagga mā te addasaṃ | 8 Mā maṃ tumhe tyaśmanto |
| 5 Mā socittha | kiñci avacuttha |
| 6 Mā paṇḍevittha | 9 Mā bhante evaṃ karittha |
| 10 Mā maṃ āyaśmanto kiñci avacuttha kaḷyāṇaṃ va pāpakaṃ vā | |
| 11 Mā āyaśmā samaggassa saṅghassa bhediya parakkamī | |
| 12 Mā vo atuso evaṃ | 14 Mā voca pharusāṃ kañci |
| ruccittha | 15 Ambho kumbhakāra mā |
| 13 Mā evaṃ akattha | maṃ nīsayi |
| 16 Mā āyaśmā samaggassa saṅghassa bhedanasaṃvattanikaṃ vā | |
| adhiḷāraṇaṃ paggayha atthāsi | |
| 17 Ma maṃ apīdako hiṃsī mā maṃ hiṃsī dipīḍidako | |
| Mā maṃ catuppādo hiṃsī mā maṃ hiṃsī bahuppādo | |
| 18 Mā muddiya vasaṃ gamī | 19 Mā saddaṃ karī Piyānkara |
| 20 Mā vo kodho ajjhabhavi mā ca kujjhittha kujjhatāṃ | |
| Akkodho avīhīsa ca arīyesu vasati sadā | |
| Atha pīpajanāṃ kodho pabbato vābhimaddati | |

TURN INTO PĀLI

- | | |
|-----------------------------|-------------------------------|
| 1 Do not be afraid great | 7 Do not ask anything from |
| treasurer | me |
| 2 Do not be subject to | 8 Do not speak thus O |
| passions | friends |
| 3 Do not take this pair of | 9 Come (and) do not make a |
| cloths | noise |
| 4 Do not perish O ascetic | 10 Do not trouble me O father |
| 5 Do not think of it, Great | 11 Do not be angry with me, |
| King | brother |
| 6 Do not put confidence in | 12 Do not be restless or |
| wicked men | troubled |

13. Do not say thus O brother
 14. Do not say anything to this bhikkhu, O brethren
 15. May the brethren not wish for a breach in the Order
 16. May my sons not be indolent

LESSON XXXI

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WORDS

Arahā <i>m</i> saint	Lanchāpetva <i>inde</i> causal, <i>p p</i> of lanchati to seal
Bhūmi <i>f</i> earth ground	Maggo <i>m</i> course path
Chadda 1st c to throw away (<i>chaddajeti</i>)	Nivāsanaṅ <i>n</i> under garment
Dāru wood firewood	Parupanaṅ <i>n</i> outer garment
Duha 3rd c to milk (<i>dohapayati</i>)	Pāli <i>f</i> text
Gaha with pati to accept (<i>patigāhapaṭi</i>)	Hu 1st c with pa to be suffi- cient (<i>paḥoti</i>)
Ghosako <i>m</i> name of a person	Patīṇṇā <i>f</i> promise
Hatthāroho <i>m</i> elephant rider	Rāgādīdusaka <i>adj</i> destruc- tive of lust &c
Khama 1st c to pardon (<i>lhamāpeti</i>)	Sataṅ <i>n</i> hundred
	Vasipharasug <i>n</i> . axe and hatchet
	Vyākaraṇaṅ <i>n</i> grammar

PĀLI SENTENCES

- 1 Bhikkhu rāgādīdusakaṅ maggaṅ bhāveti
- 2 Upāsako bhikkhuṅ bhattaṅ bhojayati [bhikkhunaṅ vā]
- 3 Ācariyo antevāsaṅ dhammaṅ pāṭhayati, [antevāsekena vā]
- 4 Sīmī dīsaṅ bhīraṅ hārayati [dīsena vā]
- 5 Buḍḍho lokaṅ puṇṇaṅ kārayati [lokena vā]
- 6 Hatthāroho hatthaṅ sāyati [hatthinaṅ vā]
- 7 Upāsako bhikkhuṅ nīdāpeti [bhikkhunaṅ vā]
- 8 Gopō dīsaṅ gāvaṅ khīraṅ doḥāpeti [dīsena vā]

PASSIVE FORMS

- 9 Sāmaṇī dīso gāmaṅ gacchāpiyate [gacchāpito vā]
- 10 Ācariyena sīso dhammaṅ bodhāpiyate, [bodhāpito vā]
- 12 Upāsakena bhikkhu bhattaṅ bhojāpiyate [bhojāpito vā]
- 13 Ācariyena antevāso pāṭhaṅ pīṭhāpiyate, [pīṭhāpito vā]
- 14 Sīmī dīso bhīraṅ hāpiyate, [hāpito vā]
- 15 Buḍḍhena loko puṇṇaṅ kāpiyate [kāpito vā]

- 16 Hatthārohena hatthi sayapiyate [sayapito vī]

CAUSAL INDECLINABLE PAST PARTICIPLES AND
OTHER TENSES

- 17 Raja taṃ disvā *paḷḷosapetva* piṣāde nisajetvā *llojetvā*
uyyaneveva vasanatthāya patināṇaṃ ganhā
18 Raja gharāṃ *laṃchapeitva* ambe bahi *larapesi*
19 Sace vo nivāsanaṃ vā parupanaṃ vā nappahoti ime satake
labetvā taṃ chaḷapetha
20 Mayāṃ dve tīni bhikkhusatīni *llojessama* ehi dāruṃ
phālehi ti vāsipharasuṃ niharapetva dāpesi
21 Ehi bale khamāpehi Kusarajaṃ mahabbalaṃ

TURN INTO PALI

- 1 The King makes the Bhikkhus accept the food
- 2 Come and make your husband pardon you
- 3 The tutor makes his pupils learn grammar
- 4 The King made the saints sit down and caused [to give them food] *fool to be given them*
- 5 The Brahmins are made to eat food by the King
- 6 The elephants are made to sleep on the ground by the elephant rider
7. I made him understand the truth
- 8 I shall make my daughter learn charms
- 9 I shall make him bring the letter tomorrow
- 10 The chief treasurer tried to make ~~Chanda~~ ^{him} kill
- 11 The parents after making their son worship the Buddha caused him to take the five precepts
- 12 Meritorious acts cause a man to be born in heaven

LESSON XXXII

FORMATION OF FEMININE NOUNS

52 In Pāli feminine nouns are divided into two classes, viz — the **Natural** and **Artificial**

The **Natural** feminine nouns are those of which the stem ends in **ā** **ī** **u** and **ū**, for instance — **vijā**, **rattī mahī**, **yāgu** and **jambū**

The **artificial** feminine nouns are formed by the addition of **ā** **ī**, and **inī** to the masculine as in **assā kumārī**, and **rājīnī**

a By adding **ā** to the Masculine

Masculine	Feminine
Ajo goat.	Ajā she goat
Kokilo Indian cuckoo	Kokilā
Assa horse	Assā mare
Mūsiko male mouse.	Mūsikā female mouse
b By adding ī to the Masculine	
Kukkuto cock	Kukkutī hen
Brāhmaṇo brahmin	Brāhmaṇī brahmin woman
Mānavo young man	Mānavī young woman
Sakhā friend	Sakhī female friend
Nāviko navigator	Nāvikī navigator /
Taruno young man	Tarunī young woman.
Thero: an elder	Therī elder f.
Mahallako old man	Mahallakī old woman

c By adding **ī** to the Neuter

Nagaraj town	Nagarī town
--------------	-------------

d By adding **ī** to the adjectives of the masculine stem ending in **vantu mantu** and **nta** with the change of consonants

Masculine	Feminine
(<i>Gunavanta</i>) gunavā virtuous	Gunavatī, Gunavantī virtuous
	man woman
(<i>Dhittimant</i>) Dhittimā brave	Dhittimati Dhittimantī brave
	man woman
(<i>Sīlavan</i>) Sīlavā moral man	Sīlavatī sīlavantī moral
	woman

Masculine	Feminine
(<i>Kulavantu</i>) Kulavā man of high birth	Kulavati Kulavanti woman of high birth
(<i>Bharanta</i>) Bhavaṇ lord sir	Bhoti bhavati bhavanti lady
(<i>Mahanta</i>) Mahaṇ great man	Mahati Mahanti great woman
(<i>Gacchanta</i>) Gacchaṇ he who goes	Gacchati gacchanti she who goes

e By adding **anti** to the adjectives of the masculine stem ending in **i** and some other nouns stem ending in **a i i** and **u** with some vowel changes when necessary

Masculine	Feminine
Mātulo uncle	Matulani aunt
Rājā King	Rajini queen.
Gahapat house holder	Gahapatāni female house holder
Hatthi elephant	Hatthini she elephant
Medhāvi wise man	Medhāvinī wise woman
Tapassi ascetic	Tapassini nun
Dhammacāri he who lives righteously	Dhammacarini she who lives righteously
Brahmacāri he who lives a celibate life	Brahmacārini she who leads a celibate life
Bhuttāvi he who has finish ed his meal	Bhuttāvinī she who has finish ed her meal
Bhikkhu monk	Bhikkhuni nun
Sāmi lord heir	Sāmini lady heiress

Comparative table for Conjugating **Bhū** **asa** and **hū** to **le**

PRESENT TENSE

PARASSAPADA

Singular	Plural
1 Bhavāmi asmi amhi Homi	Bhavāma asma amha Homa
2 Bhavasī asi Hosi	Bhavatha attha Hotha
3 Bhavati atthi Hoti	Bhavanti santi atthi Honti

ATTANOPADA

Singular

Plural

1	Bhave	wanting	wanting	Bhavāṃhe	wanting	wanting
2	Bhavase	wanting	wanting	Bhavavhe	wanting	wanting
3	Bhavate	wanting	wanting	Bhavante	wanting	wanting

1st Preterite Tense (*Ajjatani*)

PARASSAPADA

Singular

1	abhaviṃ	āsīṃ	ahosiṃ	ahuṃ
2	abhavo	āsī	ahuvo	
3	abhavi	āsī	ahosi	ahu

Plural

1	abhavimhā	āsīmhā	ahosiṃhā	ahumhā
2	abhvuttha	āsīttha	ahosittha	ahuvuttha
3	abhaviṃsu abhavuṃ	āsīṃsu āsū	ahesuṃ	ahuṃ

ATTANOPADA

Singular

Plural

1	abhava	ahuva	ahu	abhavimhe	ahuvimhe
2	abhavase	ahuvase		abhavivhaṇ	ahuvivhaṇ
3	abhvā	.. ahuvā	.	abhaṇu	ahuvū

2nd Preterite Tense (*Hiyattani*)

PARASSAPADA

Singular

Plural

1	abhavaṃ	abhava	ahuva ahuvaṃ	abhavamhā	ahuvamhā
2	abhavo	ahuvo		abhavattha	ahuvattha
3	abhava	ahuvā		abhaṇū	ahuvū

ATTANOPADA.

Singular.

Plural.

- | | | | |
|----|------------|----------------|-----------------------------|
| 1 | abhaviṇ | ... abuviṇ. | abhavāmhase... ahuvamhase. |
| 2 | abhavase. | ... ahuvase | abhavavhaṇ ... ahuvavhaṇ. |
| 3. | abhavattha | ... ahuvattha. | abhavatthug ... ahuvatthug. |
-

3rd Preterite Tense (*Parokkha*)

PARASSAPADA.

Singular.

Plural.

- | | | | |
|----|------------|-----------|--------------------------|
| 1. | babhuva | ... hūva. | babhūvimhe... hūvimha. |
| 2. | babhūve... | hūve. | babhūvittha... hūvittha. |
| 3. | babhuva... | hūva. | babhūvu. ... hūva. |
-

ATTANOPADA.

Singular

Plural.

- | | | | |
|----|----------------|----------|-------------------------|
| 1. | babhuvi. | ... hūvi | babhūvimhe .. hūvimhe. |
| 2. | babhūvittho... | hūvittho | babhūvivho ... hūvivho. |
| 3. | babhūvittha... | hūvittha | babhūvire. ... hūvire |
-

Future Tense

PARASSAPADA.

Singular.

- | | | |
|----|-------------|--|
| 1. | bhavissāmi. | ... hēmi, hehāmi, hohāmi, hessāmi, hehissāmi, hohissāmi |
| 2. | bhavissasi. | ... hesi, hehisi, hohisi, hessasi, hehissasi, hohissasi |
| 3. | bhavissati. | ... heti, hehiti, hohiti, hessati, hehissati, hohissasi. |

Plural.

- | | | |
|----|---------------|--|
| 1. | bhavissāma | ... hēma, hehāma, hohāma, hessāma, hehissāma, hohissāma |
| 2 | bhavissattha. | ... hettha, hehittha, hohittha, hessattha, hehissatha, hohissatha. |
| 3. | bhavissanti. | ... hēnti, hehēnti, hohēnti, hessanti, hehissanti, hohissanti. |

ATTANOPADA

	Singular	Plural
1	bhavissaṇ	bhavissāmhe
2	bhavissase	bhavissavhe
3	bhavissate	bhavissante

The Imperative

PARASSAPADA

	Singular	Plural
1	bhavāmi asmi amhi homi	bhavāma asma, amha homa.
2	bhava bhavāhi āhi hohi	bhavatha attha hotha
3	bhavatu atthu hotu	bhavantu santu hontu

ATTANOPADA

1	bhave	bhavāmase
2	bhavassu	bhavavho
3	bhavataṇ	bhavantaṇ

The Potential or Optative

PARASSAPADA

	Singular		
1	bhaveyyāmi	assaṇ siyaṇ	heyyāmi
2	bhaveyyāsi	assa	heyyāsi
3	bhave bhaveyya	siyā, assa	heyya
	Plural		
1	bhaveyyāma	assāma	heyyāma
2	bhaveyyātha	assatha	heyyātha
3	bhaveyyuṇ	siyuh assu	'evy

ATTANOPADA.

Singular

Plural

- | | | | |
|--------------|------------|-------------|---------------|
| 1. bhaveyyaṇ | ... heyyaṇ | bhaveyyāṃhe | ... heyyāṃhe |
| 2. bhavetho | ... hetho | bhaveyyavho | ... heyyavho. |
| 3. bhavetha | hetha | bhaveraṇ | ... herāṇ |

The Conditional

PARASAPADA

Singular

- | | | |
|---------------|-------|-----------|
| 1. abhavissaṇ | assaṇ | ahuvissaṇ |
| 2. abhavisse | assa | ahuvisse |
| 3. abhavissā | assa | ahuvissā |

Plural

- | | | |
|------------------|---------|-------------|
| 1. abhavissamhā | assāma. | ahuvissamhā |
| 2. abhavissatha | assatha | ahuvissatha |
| 3. abhavissaṇsu. | assu | ahuvissaṇsu |

ATTANOPADA

- | | | | |
|-------------------|---------------|-----------------|-----------------|
| 1. abhavissaṇ | ..ahuvissaṇ | abhavissāṃhase. | ..ahuvissāṃhase |
| 2. abhavissase | . ahuvissase. | abhavissavhe. | ahuvissavhe |
| 3. abhavissattha. | ahuvissatha | abhavissaṇsu. | ..ahuvissaṇsu |

Participles

Present

Past

Mas	Fem.	Neu
santa	santi	santaṇ
samāno	samānā.	sam
		anaṇ

Mas	Fem.	Neu,
bhato	bhatā	bhataṇ
huto.	hutā	hutaṇ
hutāvī	hutāvī	hutāvī.

bhavaṇ	bhavanti
	bhavaṇ

Future

bhavamāno	bhavamā-
nā	bhavamāṇaṇ

bhāvī	bhavissanta	bha-
	vissamāna	

POTENTIAL

bhāvitabba, bhāvanīya
Hotabba

INDECLINABLE PARTICIPLES

bhūtvā bhūtvāna bhūyya
hūtvā hūtvāna

INFINITIVES

Bhavituṃ, bhōtuṃ
Hotuṃ hotuṃ

WORDS

~~SUBSTANTIVE PARTICIPLES~~

addhā <i>sl. time</i> <i>n</i> long way	jātidhammo <i>m</i> subject to re birth.
aggasetthi <i>m</i> chief royal treasurer	majjārī <i>f</i> she cat
antako <i>m</i> the end	māra <i>evil one</i>
atita <i>sl. past</i>	nibhata <i>dec pass p</i> of ni + hana <i>to kill</i> overpower
aññātu <i>m</i> knower	parama <i>adj</i> excellent
bhātiko <i>m</i> brother	pārami <i>f</i> perfection
bhāriyā <i>f</i> wife	Mallikadevī <i>f</i> queen Mallikā
bhogo <i>m</i> fortune wealth	samādhi <i>f</i> tranquillization of mind
bodho <i>m</i> knowledge Supreme Wisdom	sampanna <i>adj</i> endowed with
Cūlakālo <i>name of a person</i>	sapattini <i>f</i> enemy
Dhammadinnā <i>name of a nun</i>	sukhita <i>adj</i> endowed with happiness happy
kammanto <i>m</i> business	suddhi <i>f</i> holiness
kumārī <i>f</i> princess	upajjhāyo <i>m</i> preceptor
kutumbāṇ <i>n</i> family estate	vippatīṣārī <i>sl</i> disheartened
kanitthabhaṭu <i>m</i> younger brother	mutta <i>sl</i> released
	māra-bandhanaṇ <i>n</i> fetter of evil

VERBS

yuja 2nd c with pa to start (Causal) (poyajati poyajayati)
 rudhi 3rd c with ni to perish (irudhiyati)
 Akhepetvā *sl. p* of na + khipa 7th c to exhaust

INDICATIVES

tāva still pacchā after nukho were not
 Aho vata it would be good

PĀLI SENTENCES

- 1 Bhātika tarunā pi ca tīv'attha
- 2 Kamittha bhātā paṇi mo attha
- 3 Santi te evaṇupa dīdhi
- 4 Culakīlassa dīva bhāṇiyo ahesuṇ
- 5 Upajjhāyo mo bhāṇto holi
- 6 Bhavissanti dhammassa aññāta
- 7 Nam'atthu Buddhinaṇ
- 8 Ma pacchā vippatisarūno ahuv'itti
- 9 Ahesuṇ Nukho ahaṇ aññābhaddhaṇiyo
- 10 Bārasaṇi ahū rāji
- 11 Tumhākaṇ dhiṭṭi puttāṇ pātābhittā kutumbassa sāmīni
bhavissanti
- 12 Sacc me ayyo dasa silāni alassa uparidevaloke nibbatto assaṇ
- 13 Aho vata mayā na jāta dhammā assama na ca vata no jāti
āgaccheyya
- 14 Sico hi ayaṇ pathamavayo bhoge akhēpetva kamante payo
jayissa masinā yova nagare āgasetthi abhāṇissa
- 15 Nava bhikkhuniyo therānaṇ bhikkhunnaṇ pade vandanti
- 16 Brāhmaṇiyo purī silavantiyo babhūvu
- 17 Bodhisatto dasa pāramiyo parivā Buddho ahoṇi
- 18 Sacc saṅkhara nicca bhavoyyūṇ na nrujheyyūṇ
- 19 Punnāvantassa dhitaropi dhitamāntiyo ca, silavantiyo ca
gūṇavantiyo ca pāṇavantiyo ca siyūṇ
- 20 Mallikadeviyā ekā medhāvini silavati dhiṭṭi ahoṇi
- 21 Upasikā sabbāpi dhammacārinīyo ca brahmacārinīyo ca
silavantiyo ca gūṇavantiyo ca ahesuṇ
- 22 Silāṇ samādhiṇ paññāṇa maṇiṇ bodhiyā bhāṇiyo
patto'sini parināṇi sūddhiṇ, ubhato tvaṇi

TURN INTO PĀLI.

- 1 The uncle was wise and the aunt was of his high birth
- 2 The nun Dhamma lion was illustrious, virtuous, and intelligent

- 3 A certain young woman having sold sixteen goats and fifteen mares bought one she elephant
- 4 The queen may be endowed with happiness
- 5 Your daughters may be virtuous and industrious
- 6 Her female friends followed Visakha who was going to Sāvathī
- 7 The princess gave cloths to the nuns who had finished their meals
- 8 The young women bought five hens
- 9 The she cat is the enemy of male and female mice
- 10 Devadatta's daughter was a voyager
- 11 The old woman is endowed with great wisdom
- 12 He was at one time the King of Benares
- 13 Had this man started business in his middle age, without exhausting his wealth he would have been the second royal treasurer in this city
- 14 I am released from all fetters

LESSON XXXIII

COMPOUNDS

Dvanda (Copulative or aggregative) and **Tappurisa** (Determinative)

§3 In Pali one simple noun can be compounded with another and this compound with a third or more compounds. In other words several nouns can be compounded together simultaneously. In this manner we may have a compound consisting of any number of simple words. According to the sense or manner in which nouns are thus put together compounds are divided into six classes. A compound of the class called **Dvanda** consists of nouns which if not compounded would be usually counted by the copulative particle 'ca' as **Cando ca suriyo ca**—**Canda suriya** the moon and the sun. **Sarā ca asurā ca narā ca**—**sarāsauranarā** gods, fallen angels and men.

54 This compound is generally a plural and takes the gender of the final one of the all the nouns as *narā ca nariyo ca = naranāriyo* men and women. But it may become neuter singular, when it implies an aggregate or when the things enumerated constitute one complex idea, as *dāsī ca dāso ca = dāsīdāsaṃ* maid and men servants. *Chavi ca maṃsaṃ ca lohitaṃ ca = chaviṃsaṃlohitaṃ* skin flesh and blood. This may be called the collective species of **Dvanda**.

55 When a compound is formed of words signifying the limbs of the body of animals, music parts of a vehicle, parts of an army, insects, objects between which there is natural antipathy etc, it is always of this nature.

56 A compound of the **Tappurisa** class consists of two members of which the prior member modifies the final one as a case dependent on it. The attributive member may be in any case with the exception of the nominative so it can be called an inflectional compound. In this compound there are six varieties corresponding to the six oblique cases —

a A noun in the accusative case is compounded with *gataṃ nissitaṃ atitaṃ atikkantaṃ pattaṃ āpannaṃ ārūḥa*, as *Gāmaṃ gato = gāmagato* he who has gone to the village. *Atthaṃ nissito = atthanissito* what is connected with the meaning. *Bhavaṃ atito = bhavātito* he who has crossed (the ocean of) existence. *Pamāṇaṃ atikkantaṃ = pamāṇātikkantaṃ* he who has gone beyond his measure. *Sukhaṃ patto = sukhappatto* he who has attained happiness. *Sotaṃ āpanno = sotāpanno* he who has reached the first stage of sanctification (*sota*¹). *Rathaṃ ārūḥo = rathārūḥo* he who has mounted the chariot.

b A noun in the instrumental is compounded with the words *pubbaṃ sadisaṃ samaṃ* or words having the sense of *una* and with *Kalahaṃ Nipunaṃ* and *missaṃ*.

It is also compounded with verbal derivatives, when² the instrumental has the sense of the agent or instrument of the action.

Examples — **Māsenā pubbo** = **māsapubbo** preceded by a month **Mātārā sadiso** = **mātusadiso** mother like **Pitarā samo** = **pitusamo** father like **Māsenā uno** = **māsuno** less by a month **Asinā kalaho** = **asikalaho** combat with a sword **Vacāya nipuno** = **vācānipuno** skilled in speech **Khīrena** [**sangsatto**] **pāyaso** = **khīrapāyaso** milk rice

Buddhena desito = **Buddha desito** spoken by the Buddha
Viññuni pasatto = **viññuppasatto** praised by the wise
Raññā hato = **rājahato** killed by the king

c A noun in the dative is compounded with another expressive of the material of which the thing expressed by the first noun is made as **Civarassa dussaṇ** = **civaradussaṇ** cloth for a robe. It is also compounded with **attha hita deyya** etc. The compound with **attha** is an adjective and takes the number and gender of the noun it qualifies as **sanghassa atthāya** (**vihāro**) = **sanghattho vihāro** a monastery for the order **Yassa atthāya** = **yadatto**, **yadatthā**, **yadatthaṇ** for the purpose of **Lokāya hito** = **lokaḥito** beneficial to the world **Buddhassa deyyaṇ** = **Buddhadeyyaṇ** worthy to be offered to the Buddha **Parassa** (**atthāya bhūtaṇ**) **padāṇ** = **parassapadāṇ** word for another **Attano** (**atthāya bhūtaṇ**) **padāṇ** = **attano padāṇ** word for self

d A noun in the ablative may be compounded with words expressing departure fear abstinence, release etc

Examples — **Nagarato niggato** = **nagaramiggato** gone out from the town **Corasmā bhayaṇ** = **corabhayaṇ** fear from the **Methunasmā virati** = **methunavirati** abstinence from sexual intercourse **Bandhanasmā mutto** = **bandhanamutto** released from a fetter **Kammato samutthitaṇ** = **kammasamutthitaṇ** sprung from a cause

e A noun in the genitive may be compounded with any other noun, with the exception of verbal derivative.

Examples — **Rañño putto** = **rājaputto** king's son **Rañño sso** = **king's horse** **Kāyassa lahutā** = **kāyalahutā** lightness of body **Maranassa sati** = **marānasati** contemplation on death

* To be added on to every noun regardless of Gender and Number is the set of **Atta** as **atthāya** + **to** = **atthāya** + **to** = **atthāya**

Dhaññānaṃ rāsi = dhaññarasi heap of corn **Dhanassa saṇnicayo** = dhanasannicayo accumulation of wealth

The following may not be compounded **Kammaṣa kattaro** doer of a deed **Bhinnāṃ sandhāta** reconciler of the separated **Mantānaṃ dātā** giver of charms

f A noun in the locative is compounded with any other noun

Examples — **Rūpe saññā** — rūpisaññā perception of form
Dhamme rato = dhammarato affection for righteousness
Dhamme gāravo = dhammagaravo respect for the doctrine
Araññe vāso = araṇṇavāso residence in the forest **Nagare kako** (viya) = Nagarakako (shameless a-) a crow in the city
Kūpe mandūko (viya) = kupamandūko like a frog in a well (conceited)
Surāya dhutto = suradhutto addicted to liquor
Itthisu dhutto = itthidhutto addicted to women **Vikāle bhojanaṃ** = vikālabhojanaṃ eating at improper times

WORDS

Akkho <i>m</i> a die	Cammaṃ <i>n</i> a shield skin hide
Abhibhūta <i>pass dec p p of abhibha</i>	Cuto <i>p p of cavati</i> 1st c to die fallen
vati	Cakkaṃ <i>n</i> wheel
Āhāro <i>m</i> food	Dhutta <i>adj</i> addicted to
Akkhāta <i>pass dec p p said</i>	Duccaritaṃ <i>n</i> ill conduct
Alla <i>adj</i> wet moist	Daṃso <i>m</i> gad fly
Āpaṇ <i>n</i> water	Elako <i>m</i> ram
Attho <i>m</i> (highest) aim advantage, welfare, meaning	Ekasō <i>m</i> certainly
Asuro <i>m</i> non god fallen angel	Gitaṃ <i>n</i> singing
Bhesajjaṃ <i>n</i> medicine	isa <i>f</i> the pole of the plough
Byaṇ <i>n</i> seed	Janapado <i>m</i> inhabitant of a country
Brahmā <i>m</i> a Brahma angel	Jajarita <i>adj</i> weakened decrepit

Khudā <i>f</i> hunger	Pathēyyaṇ <i>n</i> provision for
Khayo <i>m</i> exhaustion diminution loss destruction	<i>~</i> journey, passage money
Kucchi <i>f</i> belly womb	Patti <i>m</i> foot soldier, infantry
Kūpo <i>m</i> well	Raso <i>m</i> flavour taste juice essence
Kako <i>m</i> crow	Samāruha <i>pa s</i> , or <i>act der</i>
Kappatthutika <i>a l</i> , last time for	<i>p p</i> of samāru
<i>~</i> a kappa	hati mounted
Mandūko <i>m</i> frog	Sirīṅṣapo <i>m</i> any creeping
Makaso <i>m</i> mosquito	thing, as a centi
Madhurattāṇ <i>n</i> sweetness	pede
Muddikā <i>f</i> vine	Sātattāṇ <i>n</i> sweetness
Nāṅalaṇ <i>n</i> plough	Sāli <i>m</i> hull paddy
Nāti <i>f</i> relative	Seyyathā <i>inde adi</i> as, just
Nissita <i>dec pass p p</i> of Niss	as
ayati 1st c depending on	Satisambojjhaṇo <i>m</i> the re
Nirodho <i>m</i> cessation or anni-	collection which is
hilation of passions	a constituent of Sup
Nikkhitta <i>past dec p p</i> nik	remo knowledge
kipati 1st c thrown away	Samphasso <i>m</i> touch.
Pācanāṇ <i>n</i> . goad	Sammukhibhāvo <i>m</i> meeting,
Palāto <i>p p p</i> to flee away	presence
(<i>Palajati</i>)	Saṅgho <i>m</i> multitude, Order
Pipāsā <i>f</i> thirst	Sayvaccharo <i>m</i> a year
Paṇivuta <i>past dec p</i> of pari	Sevati 1st c with <i>pari</i> to
vāreti surrounded,	use (<i>patisevati</i>)
Patighāto <i>m</i> destruction	Suriyo <i>m</i> sun
Pathavi <i>f</i> earth	Sūkaro <i>m</i> pig
Pariyāyati 1st c to wander	Tapāṇ <i>f</i> asceticism
about	Upādiyati <i>imp pre 3rd Pers</i>
Philo <i>m</i> a ploughshare	Sing of upādāti to
Parikkhina <i>past dec p</i> of pa	take in
rikkhayati exhausted	Ucchu <i>n</i> sugar cane

LESSON XXXIV

COMPOUNDS—(continued)

Kammadhāraya (descriptive determinate) and **ḍiḡu** (numerical determinate)

57 A compound of **Kammadhāraya** consists of two members of which the prior member modifies the final one sometimes it is called appositional compound. In this compound also the gender of the final noun becomes the gender of the whole

Examples — **Nilag uppalaḡ** = **niluppalaḡ** blue lotus
Mukham eva cando = **mukhacando** moon face

Kammadhāraya compounds may occur in the following cases —

- a A qualifying noun with the qualified noun (this is the most usual way) as **nilag ca taḡ uppalaḡ ca** = **niluppalaḡ** blue lotus **Gambhīro ca so nādo ca** = **gambhīranādo** deep sound
- b A qualified noun with a qualifying noun as **Sāriputto ca so thero ca** = **sāriputtathero** Sāriputta the elder
- c A qualifying noun with another qualifying noun as **sitaḡ ca taḡ unhaḡ ca** = **situnhaḡ** cold and hot
- d A noun expressive of the object of comparison with another such as **siho cando, raḡsi &c** indicating the standard of comparison as **muni siho iva** = **muni siho** monk lion (chief of monks). **Mukhaḡ cando iva** = **mukhacando** moon face, **Dhammo raḡsi iva** = **dhammaraḡsi** ray (the light of the doctrine) Or **siho ca, &c** dissolved thus — **mukhameva cando** = **mukha cando** &c

SIPSTA RIVS

Andhakāro <i>m</i> darkness gloom	Lakkhanag <i>n</i> mark omen, <i>char</i>
Anukula <i>adj</i> suitable agreeable	Madhura <i>adj</i> sweet
Antopuraj <i>n</i> harem	Mahanamo <i>m</i> name of a person
Ambujan <i>n</i> blue lotus	Mogha <i>adj</i> empty fruitless
Aloko <i>m</i> light	Mukhaṅ <i>n</i> face mouth
Balavantu <i>adj</i> severe powerful	Nayo <i>n</i> method log c
Bhūmi <i>f</i> earth place	Ottappiyo <i>m</i> fear of sinning
Cāgo <i>n</i> generosity	Pajjoto <i>n</i> light lamp
Dahddo <i>n</i> poor man beggar	Pāpa <i>adj</i> sinful
Dahara <i>adj</i> young	Paralaho <i>m</i> burning
Deso <i>m</i> region country	Pipāsa <i>f</i> thirst
Dhajo <i>m</i> banner	Samayo <i>n</i> time
Dundubhi <i>f</i> drum	Sanghāto <i>m</i> window
Jatā <i>f</i> entanglement	Santāpo <i>n</i> burning
Jahta <i>pass dec p p</i> of jaleti to light	Saṅsāro <i>m</i> world existence
Kalyāna <i>adj</i> good	Saro <i>m</i> voice
Khema <i>adj</i> sheltered	Sneho <i>m</i> affection love
Khattiya <i>adj</i> belonging to the ruling caste	Suta <i>dec pass j</i> of su to bear
Karunā <i>f</i> kindness	Sīho <i>m</i> lion
Kantāro <i>m</i> desert	Sīta <i>adj</i> cold
	Verañja <i>f</i> name of an ancient city of India

VERBS

Nibbāpeti 7th c (caus) to cause to extinguish	Vidha 3rd c with pati to understand (<i>patu vjleti</i>)
Pā with saṅ to approach (caus) (<i>saṅ papeti</i>)	Dhama 1st c with vi to destroy (<i>vi ha pati</i>)
Sama 3rd c (caus) to pacify (<i>sameti</i>)	Jata 7th c with vi to dis entangle (<i>vijaleti</i>)
Ni , with pati and vi to train subdue (<i>patinneti</i>)	Tara 1st c (caus) to cross (<i>tareti</i>)

PĀLI SENTENCES

- 1 Tasmā samāye irahakaruniyā samannāgato mahāmuni
mahājñassa manonukūḷaḃ dhammāḃ desento, aṃ
jandhakāraḃ viḍhamitvā dhammilokaḃ dassento
tanhāsaṃghataḃ bhundanto, tanhājñāḃ chundanto
tanhāpāṣaḃ pāṭivento tanhāparilūhaḃ samento
tanhāsaṃtāpaḃ nibbapento kilesajātāḃ vijitento, satto
saṃsāra-kantāraḃ tīreva nibbāna khema-bhūmiḃ sampi-
pento Jetavanamāvāsiḥro viharati
- 2 Cūṭaro 'me bhikkhave sīgara saṃsārasīgare jūḷasīgare
nāyasīgare ānāsaḃgare ti
- 3 Tīyo uggi vāḷagga doṣagga mohaḃḃti
- 4 Mahāvīḥro eko daharabhiḃkku dhammāḃ bhāsati tattha
mahājñano āgato rūpe sādābhā antojñena agamisi
Tito rūpadhītīya tassa rūpāñca sarañca āgamaḃ bahva-
rigo uppanno Tassa ca daharabhiḃkkuṃopi tattheva
āhosi
- 5 Suddhādhanāḃ silādhanāḃ hīnottappiyaḃ dhanāḃ
Sutādhanāḃ ca eḷḷo ca paññā me sattamaḃ dhanāḃ
Yassa eto dhanā attin itthiya jūḷassa vā
Adāhiḃlo ti tīyāhu amoghāḃ tassa jūḷitāḃ
- 6 Mahātmakhattiyassa bhagavati mahāśuddhi ca mahā-
sueho ca uppiya
- 7 Khattiyakumārā ca tarunabrahmaḃ ca khattiyakumārīyo ca
situphe dase vāntuḃ na ieehanti
- 8 Tathāgatena tilāke saḃdhammāḃ uppo jūḷito
- 9 Iko upasāko suttamācchāraḃ jūḷitthāḃ ca suttamāḃ
nāthasāñca suttāḃ vācāsañca rakkhanti rakkhanti
manasā katvā catuḃcecaḃ pāṭivijitvā arahaḃ āhosi
- 10 Sīrūttantāro Me gillāḃa hīrena sadāhu Bhagavāḃ jīvāsi

TURN INTO PĀLI

- 1 One should associate with good friends, but not with sinful friends
- 2 After seeing her moon like face, blue lotus like eyes and hearing her sweet words, great love for her sprung up in the king
- 3 Moggallāna the elder, with other great elders, went to Benares and lived there for three months
- 4 At one time the Blessed One was living in Vesālī with a great multitude of bhikkhus
- 5 Salute the Great King Dutthagāmini a lion of men
- 6 Non lust is the root of merit, non malice is the root of merit, and non illusion is the root of merit
- 7 The Blessed One the king of righteousness, raising the banner of righteousness, and beating the drum of righteousness in the three worlds reigned righteously (caused to make righteous kingdom)
- 8 Many people earn demerit by deeds, words, and thoughts.
- 9 *Vissakha the great female disciple (of the Buddha,) practised the five precepts and the eight precepts and did ten meritorious acts every day*
- 10 The gem of wisdom is the best of all precious things

LESSON XXXV

BAHUBBĪHI AND ABBAYIBHĀVA COMPOUNDS

61 Two or more Nouns in apposition to each other with the attributive member placed first, may be compounded and used as an adjective to qualify a substantive. The substantive must not be in apposition to the separate members of the compound. A compound of this nature is called *bahubbīhi*, as *mahābāhu*, *pītambaro*. As a *kammadhāraya* *mahābāhu* is equivalent to 'mahanto bāhu' 'great arm', but as *bahubbīhi* it

tands for **mahanto bāhu yassa** 'he whose arm is great' *te*
 great armed so also **pitambaro** 'he whose garment is yellow'

62 **Mahanto bāhu yassa so = mahābahu [puriso]** Here
bahu or **mahanta** does not stand in apposition to 'puriso' but
 the compound **mahābahu** does as it qualifies 'puriso'. When
 this compound is separated the **ya** shows in which case it is
āgatā samanā yaṅ = āgatasamano [vihāro,] the monastery to
 which the recluses have come **bahū nādiyo yasmī so =**
bahunadiko [deso] many rivered district

a Sometimes the first member of a **bahubbhi** is not in
 apposition to the second as **vajirapāṇi = vajiraṅ**
pāṇimhi yassa so 'he in whose hand there is a
 thunderbolt or diamond'

b When there is a comparison between the two members
 of the compound the first member may have the
 sense of the Genitive as **suvannavanno =**
suvannassa viya vanno yassa so "he whose
 complexion is like that of gold"

c The negative particle **na** 'which is replaced by *ā* and
an before Consonants and vowels respectively or
 any prefix sometimes forms a **bahubbhi** compound
 with a substantive as **na (nāthi) etassa**
samo ti = asamo [bhagavā] unequalled Bk. i. 1
 One **na (santi) puttā etassā ti = aputtako,**
 [puriso] childless man **nāthi anto etassā ti**
ananto saṃsāro endless world **Ni = (niggaṭṭa)**
tanhā yasmā so = nittapbo [arahā] desireless
 saint **Vi = (vigato) rāgo etasmā ti = virāgo**
 makkho] lustre & deliverance

d A compound of **saha** which is optionally changed
 into **sa** with a Substantive when used as an
 Adjective is a **bahubbhi** as **saha puttehi yō**
vattate so = sahaputto or saputto 'he who is
 with sons'

- c A compound of words denoting the cardinal points belongs to this class and signifies the point or direction between those points as **uttarassā ca pubbassī ca disāya yaṃ antarālay sā=uttarapubbā** north east
- f When the last word of a **bahubbīhi** is a Feminine Noun the former word attribute to the last becomes masculine the ending of a **bahubbīhi** is sometimes changed into a **ā** or **ī** and to the Feminine Nouns ending in **i, ī, u, ū** and to the other Nouns ending in 'ta' the termination 'ka' is added

Example —

Mahantī paññā yassa so=mahāpañño, (bhagavā) he who has great wisdom, Blessed One

Pahutā jivhā yassa so=pahutaḥjivho he who has a long tongue

Visālay akkhi yassa so=visālakkho (puriso) he who has broad eyes (man)

Paccakkho dhammo yassa so=paccakkhadhammo (muni) he who has conceived the truth, (sage)

Sobhano gandho yassa so=sugandhi, that which has good smell

Bahu kantiyo yassa so=bahukantiko that which has much glory

Bahū nadiyo yassa so=bahunadiko, (samuddo) that which has many rivers (sea)

Bahavo kattāro yassa so=bahukattuko, (āvāso) that which has many doers (residence)

* A Noun signifying a direction is declined like a pronoun, when it is not compounded and it is optional in compounds

ABHIVIBHAVA OR ADVERBIAL COMPOUND

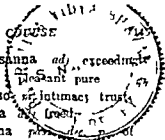
63 In this compound the prior member is an indeclinable or a prefix joined to a Noun which latter is the final member. The compound becomes always Neuter singular and it is considered to be a Neuter Accusative singular when it is adverbially used. In the case of the Nouns not ending in *a* the terminations are absolutely dropped and a final long vowel is shortened.

Examples — **Adhitthi** in a woman **upanagaray** near a town (suburbs) **anurathay** after a chariot **yathabuddhay** according to seniority **yāvajivay** as long as life lasts **yathāsatti** according to one's abilities **paccabay** everyday

WORDS

Mahāsuvaṇṇo <i>m</i> name of a person	Paṇḍiccay <i>n</i> characteristics of a pandit
Matta <i>pass de p</i> of majjati intoxicated	Parama <i>aly</i> highest, greatest best
Matango <i>m</i> elephant	Patibbata <i>f</i> live for one's own husband only
Namita <i>pass dec p</i> of namati (bent)	Rakkhita <i>pass de p</i> of rakkhati protected practised
Patta <i>at loc p</i> of pajjati (come into)	Rajay <i>n</i> dust, dust of passions
Paramparā <i>f</i> series generation lineage	Rupay , <i>n</i> nature state
Pubba <i>pro n</i> previous (days)	Rupasiri <i>f</i> beauty of one's body
Piṇṇa <i>aly</i> pleasant lovely	Sirisanghabodhi <i>n</i> a name of a person
Paṇṇa <i>aly</i> pleasant	Savanay <i>n</i> bearing
Paripḷava <i>aly</i> unsteady, wavering	Sakala <i>aly</i> all over
Paśido <i>n</i> , serenity of mind faith	Satthay <i>n</i> art
Pura 1st c with pari to be completely full in crease (Paripurati)	

A GRADUATED PALI COURSE



Sabbattha *inde* everywhere
 Samalankata *adj* well adorned
 Sarojan *n* lotus
 Sudinno *m* name of a person
 Saddhammo *m* the Doctrine
 Santutthi *f* contentedness
 Sukumāla *adj* delicate
 Sambuddha *pass dec p* of sambujjhati (well realised)
 Silan *n* precept
 Samavāyo *m* collection
 Tathāpi *inde* even so
 Vilāso *m* charm beauty
 Vadanag *n* face

Vippasanna *adj* exceedingly pleasant pure
 Vissāso *m* intimacy trust
 Vigata *adj* freed
 Vitinna *pass dec p* of vitarati escaped from free from
 Vita *ppp* freed
 Vibhusita *adj* well adorned
 Vividha *adj* various
 Vidita *pass dec p p* of vīda to understand
 Vikaca *adj* full blown
 Vannavantu *adj* having a beautiful complexion
 Vyapita *adj* pervaded

U, I - C WORDS

Abhimāno *m* pride
 Adhita *pass dec p* of ~~Adhi~~ with adhi to learn
 Āgamo *m* doctrine religion
 Amānusa *adj* surpassing humanity
 Anatto *m* disadvantage evil
 Appatima *adj* matchless
 Atha *inde* then
 Avasānag *n* end
 Avani *f* earth, country
 Abhiyāta beautiful move ment journey
 Abhidhānag *n* name
 Avinayo *m* misconduct sin

Āyatanag *n* source, origin abode
 Addha *adj* wealthy rich
 Anavattita *adj* unsteady infirm
 Avijānanta *act pre p* of Navijānati not knowing
 Arogyag *n* health
 Ābādhika *adj* affected with illness sick
 Atura *adj* sick diseased
 Anoma *adj* great
 Bahira *adj* other foreign
 Bhāgadheyjo *m* fortunate one
 Bhāro *m* weight, burden

- [illegible]

TURN INTO PALM

- 1 O Bhikkhus! The Tathagata is The Holy One from whom lust has departed, malice has departed and illusion has departed
- 2 The monks by whom the senses are conquered the doctrine is learned and the precepts are practised shine in the world.
- 3 The Blessed One whose complexion is like that of gold conquered the evil one who was with his army
- 4 There is fear for a man who has wealth and there is no fear for a man who has no wealth
- 5 The lotus eyed maid whose limbs are delicate and who is adorned with various kinds of ornaments, does not despise even her poor female friends
- 6 I now explain the doctrine well realized by the Blessed One according to my abilities

- 7 Young men whose wealth is education monks whose wealth is virtue and a woman whose wealth is the love for her own husband only are praiseworthy
- 8 Men whose wealth is contentedness live happily as long as life lasts
- 9 Brahmadatta who was with his sons and wife having entered the inner city and gone to the temple worshipped the elders according to their seniority
- 10 Devadatta went to a forest where there were many furious elephants

LESSON XXXVI

Desideratives Verbal Derivatives and Derivatives from nouns

64 The Terminations **kha cha** and **sa** are appended respectively to the following roots — **Bhuja** to eat **Ghasa** to eat and **Hara** to take away in the desideratives the roots are always reduplicated and then they stand thus — **Bhu + bhuj + kha** 'gha + ghas + cha' and **ha + har + sa**

Bhu is replaced by **bu** unaspirated and the final consonant of the root followed by the aspirated terminations is changed into the same unaspirated consonants of the respective aspirated terminations **Ha** is changed into **ja** and the roots **hara** and **ji** to conquer into **gi**

65 If the reduplicative consonant belongs to **ka** division it is changed into **ca** division but unaspirated.

The **a** in the reduplicative syllable is changed into **i**

Now **Bhu + bhuj + kha** becomes **bubhukkha** with **ti =**

bubhukkhati he wishes to eat

Gha + ghas + cha becomes **jighaccha** with **ti =**

jighacchati he wishes to eat

Ha + har + sa becomes **jigiyasa** with **ti =**

jigiyasati he wishes to take away

Ji+ji+sa becomes **jigisa** with **ti** =
jigisati he wishes to conquer

Tija to bear **Ti+tij+kha** becomes **titikkha**
with **'ti** = **titikkhati** he wishes to bear

Kita to cure **Ki+kit+cha** becomes **tikiccha**,
with **ti** = **tikicchati** * he wishes to cure

66 In case of '**Kita**' the reduplicative consonant '**k**' is changed into '**t**'

67 In comparison **āya** or **īya** in some cases is appended to the noun with which the comparison is made and **īya** in the sense of expressing wish

Examples —

Pabbata+āya = **pabbatāya** with **ti** = **pabbatāyati** he makes himself as a rock

Putta+īya = **puttiya** with **ti** = **puttiyati** — he brings out as his own son

Patta+īya = **pattiya** with **ti** = **pattiyati** = he wishes for a bowl

68 In some cases as in the causals **Aya** is directly appended to the nouns

Examples —

Visuddha+aya = **visuddhaya** with **ti** = **visuddhayati** it becomes bright

Dalha+aya = **dalhaya** with **ti** = **dalhayati** he makes firm

Atihatthi+aya = **atihatthaya** with **ti** = **atihatthayati** he rides on an elephant

VERBAL DERIVATIVES

69 The **ta** of the past participle is to be considered as a weak termination. The general rules mentioned about this in the previous lessons should be attended to. There are however many exceptions

- a After the roots ending in **d** and **r** the **ta** becomes **inna**, and **anna** with the final consonant of the root as **bhinna** from **bhida**, **chinna** from **chida**; **tinna** from **tara** **channa** from **chada** * to thatch with
- b After the monosyllabic roots the **ta** is changed into **ina** as **khina** from **khī** **pahina** and **parihina** from **hā** with **pā** and **pari** respectively
- c The nasals of the root ending in **m** or **n** and occasionally the final **r** also are dropped before the **ta** and **ti**, as **rata** from **rama**, **gata** from **gamu** **khata** from **khana** **hata** from **hana**, **mata** from **mana** to think and **mara** to die **kata** from **kara**
- d Of the other roots ending in **m** the final consonant becomes the nasal of the **ta** division before '**ta**' and '**ti**' when the final vowel is not changed into **i** as **santa** and **santi** from **sama** to mend, **danta** from **dama** to trim subdue
- e Of the other roots ending in **d** and **j**, the final consonant is dropped and **t** of the termination is doubled as **patta** from **pada** to move to go **catta** from **caja** to abandon and **ratta** from **rañja** to desire
- f After roots ending in **s** **ch** and **j** the final consonant of the root and the **ta** together become **ttha** as **Dittha** from **disa** **duṭṭha** from **dusa**, **dattha** from **daya** to bite **hattha** from **hansa** to rejoice **puttha** from **puccha** to ask **bhattha** from **bhanja** to break **yittha** from **yaja** to sacrifice

70 The active past participle is formed by adding **ta**, **tavantu** and **tāvi** to the root as from **hu** to sacrifice **huta**, **hutavantu** and **hutāvi** From **vasa** to dwell **vuttha** or

* **Rati** desire from **rañja** **Gati** journey from **Gamu** **Mati** thought from **mana**, and **Kati** task from **kara**

vusita vusitavantu and vusitavi From **bhuja** to eat
bhutta bhuttavantu, bhuttāvi From **gamu** to go
gāta gatavantu gatāvi

71 The affixes **tu** and **aka** form nouns denoting the doer of the action expressed by the root. Before the former the vowel and the penultimate short vowel take their **vuddhi** substitute the **e** and **o** followed by any vowel is changed into **āy** and **av** respectively. From **ni** to lead **ni+tu=netu**
ni+aka=ne+aka=nayaka leader

from **lu** to eat **Lu+aka=Lo+aka=Lavaka**

From **kara** to do **kara+tu+aka=kattu** and **kāraka**

The roots ending in **ā** have **ya** added on them before **aka** as from **dā** to give **dā+ya+aka=dāyaka** donor

72 The affixes **a** **ana** and **ti** form abstract nouns from roots

a Before **a** and **ana** some roots take **vuddhi** substitute and in the case of monosyllabic roots **e** and **o** substituted by **vuddhi** is changed into **ay** and **av** respectively as **ni+a=ne+a=naya**, **bhu+a+bho+a=bhava**
Pako from **paca** to cook **Rāgo**, from **ranja** to desire and **yāgo** from **yaja** to sacrifice **Pacanaṇ**, from **Paca** to cook **dānaṇ** from **dā** to give **yācanaṇ**, from **yāca** to beg **savanaṇ** from **su** to hear, **maranaṇ** from **mara** to die and **gahanaṇ** from **gaha** to take

b **Ti** is a weak termination so before it the roots undergo nearly the same change as before the termination of the past participle as from **vaca** to say **vutti** from **muca** to release **mutti**, from **gamu** to go **gati**, from **sara** to remember to recollect **saṭti**, and so on from **sama** to justify **santi**. The nouns ending in **ti** are generally feminine and are declined like **yuvati**

The affix **ana** is added to the roots denoting a noise malice and adornment and some roots take **vuddhi** substitute as **ghosano** from **ghusa** to make a noise **kodhano** from **kudha** to be malicious **bhūsano** from **bhusa** to adorn

- c The affixes **a aka āvi** form nouns denoting the doer of action expressed by the root at times when there is the object just before the root to which the affixes are added as **Dipankara** from the root **kara** to do having **Dipaṇ** as its object before the root Some times as in the above case the case—termination remains unchanged but in some other cases it is dropped

Examples - **Kumbhakāra** from **kara** with **kumbhaṇ**, **Rathakāra** from **kara** with **rathaṇ**, **Kammakāra** from **kara** with **kammaṇ**, **annada** from **dā** to give with **annaṇ**, **majjapa** from **pā** to drink with **majjaṇ**, **rathakāraka** from **kara** to do with **rathaṇ** **annadāyaka**, from **dā** to give with **annaṇ** **Sāvaka** from **su** to hear and **bhayadassāvi** from **disa** to behold with **bhayaṇ**

Before **a** the final consonant of the root is sometimes dropped as **bhujago** from **gamu** to go with **bhuja**, **Kammajaṇ** from **jana** to produce with **Kamma**, and **varijo** from **jana** to produce with **vari**

- d The '**Ana** sometimes denotes the doer instrumentality and the sense of Dative Ablative and Locative and it takes neuter as **viññānaṇ** from **ñā** with **vi** to know clearly **jhānaṇ** from **jhe** to think **karaṇaṇ** from **kara** to do **sampadānaṇ** from **dā**, with **saṇ+pa**, to give well **apādānaṇ** from **dā**, with **apa+ā** to depart and **sayanaṇ** from **si** to sleep

- e The **a** and **āna** sometimes take feminine as **jara** from **jara** to decay **saññā** from **ñā** with **saṇ** **paññā** **nā** with **pa**, **patitthā** from **thā** with **pati** and **vipassanā** from **disa** with **vi**

DERIVATIVES FROM NOUNS

73 These derivatives are formed by adding affixes to the nouns and they change the meaning of the original noun of which the penultimate vowel if not followed by a *saññoga* takes *vuddhi* substitute. These derivatives are used in all the three genders according to their meaning and agree with the words to which they are in attributive relation in gender, number and case.

74 To denote the origin either from father or mother the following ten affixes are added directly to the nouns. The affix *a* to *vasittha* etc. — *Vāsitto* & *vāsitti* / and *vasitthaṃ* & *vasittha* & son daughter and family

Āyana & *āna* to *Kacca* etc. — *Kaccāyano* *Kaccano*

Kaccāyana *Kaccāni* *Kacca* & son daughter

Moggallāyano, *Moggallāno* *Moggalla* & son

Eyya and *yā* to the feminine nouns — *Bhāgineyyo* — *bhaginiyā putto* the sister's son

Kondanño — *Kundaniyā putto* *Kundani*'s son

i and *ika* to the nouns ending in *a* — *Suddhodani* —

Suddhodanissa putto *Suddhodana*'s son

Sakyaputtiko = *Sakyaputtassa putto* *Sakya* putta's son

Ava to the nouns ending in *u* — *Mānavo* — *manuno putto*

Manu's son

Era to *vidhava* etc. — *vedhavelo* = *vidhavāya putto* the widow's son

Ba to the nouns ending in *a* & *u* — *Mandabbo* =

mandassa putto *Manda*'s son *bhātubbo* =

bhātuno putto the brother's son

75 'Ika' is affixed to nouns to signify the following meanings — mixing with crossing with walking on carrying learning done with affected attached to one's art one's property one's husband

Examples — **Ghātiko** = **ghātena saṃsattho** ghee rice

Nāviko = **nāvāya taratī** he who crosses in a ship
(navigator)

Pādiko = **pādena caratī** he who walks on foot

• **Sisiko** = **sīsena vahatī** he who carries on his head

Abhidhammiko = **Abhidhammaṃ adhīte** he who
learns Buddhist psychology

Kāyikaṃ = **kāyena katam** (*kammaṃ*) (deed) done by
the body

Sāririkā = **sarīre sannidhānā** (*icchanā*) (sensation)
born (felt) in the body

Dovāriko = **dvāre niyutto** gate keeper

Veniko = **vināssa sippam** lute player

Loniko = **lonamassa bhandam** cult proprietor.

Māgaviko = **mage hantvā jīvati** he who lives on
deer hunting

- 76 **Eyyaka** and **aka** is affixed to nouns which indicate the
name of a country, to denote the persons brought
up in that country and its inhabitants

Examples — **Bārāṇaseyyako** = **bārāṇasīyaṃ jāto vasatī**
vā = he who is born or lives in Benares

Kosinārako = **Kusinārāyaṃ jāto, vasatī vā** = he
who is born or lives in Kusinara

- 77 When **A** is affixed to certain nouns they change their
meaning

• **Kasāvaṃ** which means yellow, but **kāsavaṃ** = **kasāvena**
rattam coloured with yellow

Mahiso which means buffalo but **māhisaṃ** = **māhisassa**
idam buffalo's horn

• **Sugato** which means the Exalted One but **Sugato** =
Sugato assa Devatā he who has faith in the
Exalted One or

Sugatassa ayaṃ dhammo the Sugata's doctrine

- 78 The affixes **ima** **īya** and **ika** show birth, possession etc as
Pacchimo=**pacchājāto** he who was born last
Puttimo, **puttiko**, **puttiyo**=**putto assa atthi** for
 him there is a son, he who has children
- 79 The affix **tā** is added to nouns to signify a collection
 and it is always feminine, as **gāmātā** a collection of
 villages **janatā** a multitude of people **bandhutā**
 a collection of relatives **sahāyatā** a collection of
 friends

This is sometimes used to show personality as **Devatā**
 God himself or a deity.

- 80 To show excessive possession of a quality or thing **ālu** is
 affixed to nouns and to show the possessor generally **vantu**,
mantu, **vī**, **sī** **ika**, **i**, **ra**, **o**, **a** is affixed to nouns.

Examples —

Dayālu	he who has kindness excessively
Gunavantu	„ „ „ virtue or is virtuous
Satimantu	„ „ „ recollection
Medhavi	„ „ „ knowledge
Yasassī	„ „ „ fame, is famous
Dandiko	„ „ „ a stick
Dandī	„ „ „ „ „
Madhuro	that which has sweetness
Saddho	he who has faith

81. To signify the nature state, condition, etc **ya**, **tta**, **tā**
ttana and **eyya** are affixed to nouns

Ārogyaṇ = arogassa bhāvo	the nature of a healthy person
Bālyāṇ = bālassa bhāvo	„ „ „ fool or child
Pandiccaṇ = panditassa bhāvo	the nature of a learned person.
Kosallaṇ = kusalassa	„ „ „ „ „ ment or of a skilled person
Sohajjaṇ = suhadassa	„ „ „ „ „ friend, ally.
Gelaṇṇaṇ = gulinassa	„ „ „ „ „ sick person

Sāmanray—**samanassa bhāvo** the nature of a recluse

Manussattay manussatā—manussassa bhāvo the nature of
a man

Saccavāditṭag saccavādita = saccavādinobhāvo the nature
of a truth teller

Puthujjanattanag—puthujjanassa bhāvo the nature of a
wordly person

Soceyyaṅ-suciṣṣa bhāvo the nature of purity

Adhipateyyaṅ—adhipatino bhāvo the nature of an influential person

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Abhāvita	not left of Na	Anudhammacārī	ally duty
bhāveti	not d re		living, according to
lored			minor duties

Asevanā <i>f</i> non association	Anurakkhaṇā <i>f</i> guarding
Assava <i>pl</i> lustral	preservation

Annado = he who gives (or feeds) **Adiccabandhu** = the sun's relative the Bull's

Sister with anu (fau) Abhidhammiko is student

Araddha	pa	h	p	cl	Bhu	I	te	(causal)	to	des	type
arabhata	s	a	ed								(I
lca					Bhandan						

Annals of / 11 Bhavana / m l'at o i

Anuballha Bhavane'ti f. 1st f. 1st
anuballhati Bhavatanhi f. 1st f. 1st
d. 1st d. 1st

Apici's	Balado
Clyatt	Bahusmito

Aardhi

Cakkhudo <i>m</i> eye giver	Kosambiko <i>m</i> inhabitant of
Dattha <i>pass dec p p</i> of dāṇsati bitten	Kosambi
Dayālu <i>adj</i> very kindhearted	Mānasika <i>adj</i> mental
Dīpado <i>m</i> light giver	Mutti <i>f</i> release deliverance
Dāyako <i>m</i> giver	Maranaṇ <i>n</i> death
Dāyakato <i>inder</i> from the giver	Mānta <i>pass dec p p</i> of māneti adored
Dakkhinā <i>f</i> gift	Mangalaṇ <i>n</i> luck
Dassanaṇ <i>n</i> sight scene	Māyāvī <i>adj</i> deceitful
Ducchanna <i>pass dec p p</i> of ducchādeti ill thatched	Nirupadhi <i>m</i> free from subs tratium
Digharattaṇ <i>adj</i> for a long time	Ottāpi <i>m</i> he who has fear of sinning
Ettāvata <i>muler</i> so far there about	Puttimantu <i>m</i> he who has children
Garukata <i>pass dec p p</i> of garukaroti res pected	Papamakkhi <i>m</i> one who conceals his own vice
Gomiko <i>m</i> he who has cattle	Pūjā <i>f</i> adoration
Hirimantu <i>adj</i> ashamed to sin	Pūjaniya <i>adj</i> respectful, worthy of adoration
Idāni <i>in le</i> now	Patiggāhako <i>m</i> receiver, one who accepts offer ings
Kodhano <i>m</i> he who gets angry quickly	Paññāvantu <i>adj</i> wise intelli gent
Khantī <i>f</i> patience	Patikankhā <i>pot pass dec p</i> of (pati + kankha ti) to be expected awaited, desired
Kalyāna <i>adj</i> good	Parihāni <i>f</i> ruin
Khīva <i>pass dec p p</i> of khi yati exhausted	Patividdha <i>pass dec p p</i> of pativijjhati realized
Kosinārako <i>m</i> inhabitant of Kusināra	Punabbhavo <i>m</i> rebirth
Karaniyaṇ <i>n</i> duty	
Kaccāyano <i>m</i> haccas son	

Pujita <i>pass</i> <i>le</i> <i>1 1</i> (of <i>p jeti</i>) adored	Sannipatita <i>act</i> <i>1 1</i> (of <i>sen</i> <i>1</i> <i>patati</i>) having as
Patipanna <i>act</i> <i>dec</i> <i>pp</i> (of <i>1 at pajjati</i>) walk	sembled or met
ed upon practised	together
conducted	Sañvaro <i>m</i> restraint subju
Parama <i>adj</i> excellent	gation
Pahānaṃ <i>n</i> abandonment	Suttantika <i>adj</i> versed in the
getting rid of	Suttapitaka
Padhāno <i>m</i> exertion striving	Sāmaññaṃ <i>n</i> asceticism
Rāgo <i>m</i> lust	Sakatiko <i>m</i> cartel
Sudanta <i>pass</i> <i>dec</i> <i>1 p</i> (of <i>u laj jeti</i>) throughly	Upadhi <i>f</i> substratum of a
subdued or tamed	being
Socana <i>f</i> sorrow	Upanāhi <i>adj</i> bearing hatred
Samativijjhati <i>3rd c</i> <i>vidha</i>	Uttama <i>adj</i> excellent
with <i>sañ + ati</i> to	Upassayo <i>m</i> asylum dwelling
penetrate leak	Upatthita <i>act</i> <i>1 1</i> (of <i>upatt</i> <i>1 ati</i>) present fixed
Sevanā <i>f</i> association	ready
Sovacassatā <i>f</i> meekness	Ucchinna <i>pass</i> <i>dec</i> <i>1 1</i> (of <i>icchi jati</i>) cut off
Samano <i>11</i> recluse	destroyed eradicated
Sākacchā <i>f</i> interview dis	Venayika <i>adj</i> versed in the
cussion	Vinaya
Sukhaddo <i>m</i> happiness giver	Vatthaddo <i>m</i> he who gives
Sabbadaddo <i>m</i> all giver	cloths
Saddho <i>m</i> he who has faith	Vannaddo <i>m</i> he who gives com
Sato <i>m</i> recollective person	plexion or beauty
Sampajāno <i>11</i> he who pos	Vasalo <i>m</i> an out cast person
sesses wisdom	of lowest caste
Sakkata <i>pass</i> <i>dec</i> <i>1 1</i> (of <i>sakkari</i>) honoured revered	Vutthi <i>f</i> rain
Sāmicī <i>f</i> due veneration	Vipanna <i>act</i> <i>dec</i> <i>pp</i> of <i>vip</i> <i>ajjati</i> failed ruined
all proper duties	Yānaddo <i>m</i> he who gives
Samayo <i>11</i> time	a vehicle
Santhāgāraṃ <i>n</i> Congress hall	Yasavantu <i>adj</i> famous

PĀLI EXERCISE

- 1 Cittaṃ mama assavaṃ vimuttaṃ digharattaṃ paribhaviṭṭaṃ
sudantaṃ
Pipaṃ pana me na vijjati atha ce patthayaṃ pavassa deva
- 2 Socati puttehi puttima gomiko gohi tatheva socati
Upalhi hi naraṃsa so anā nahi so socati yo nirupaḍḍu
- 3 Yathagiraṃ ducchannaṃ vutthi samativijḥati
Evaṃ abhaviṭṭaṃ cittaṃ rigo samativijḥati
- 4 Kodhano upanāhi ca pipamakkhi ca yo nara
Vipannadutthi māyavi taṃ jaññi vasalo iti
- 5 Asevanā ca bilinaṃ paṇḍitaṃ ca sevani
pujā ca pujaṇiyanā etāṃ maṅgalamuttamaṃ
- 6 Khanti ca sovacassatā samanānañca dassanaṃ
Kilena dhammasakaccha etāṃ maṅgalamuttamaṃ
- 7 Idhinanda dīyako ca hoti silavā kalyāṇadhammo patigghā
haki ca honti silavanto kalyāṇadhamma, evaṃko
Ananda dakkhiṇi dāyakato ca visujjati patiggha
kato ca
- 8 Annado balado hoti vatthado hoti vannado
Yina lo sukhado hoti dipado hoti cakkhudo
So ca sabbalado hoti yo dadāti upassayan
Amaṭṭaṃ dādo ca so hoti yo dhammamānusiṣati
- 9 Yivakkhaṃ ca bhikkhave bhikkhu saddha bhavissanti
hirimanta bhavissanti ottāpi bhavissanti bahussuta
bhavissanti iraddhavarīyā bhavissanti upatthitasatā
bhavissanti piññivanto bhavissanti vuddhi yeva bhikkhave
bhikkhūnaṃ pitukankhā no parihāsi
- 10 Sato bhikkhave bhikkhu viharēyya sampajāno ayaṃ vo
amhikāṃ anusiṣanti
- 11 Tayidaṃ bhikkhave ariyaṃ silaṃ anubuddhaṃ patividdhān
ariya samādhī anubuddhaṃ patividdhā ariya piññā anubuddha
patividdhā ariya vimutta anubuddha pativillhā uccinna
bhavataṃhi khinā bhavanehi natthi dīna punnab
bhavo ti

- 12 Nakko Ananda ettavati Tathāgato sakkato va hoti garukato va manito va pujito va apacito va Yo kho Ananda bhikkhu va bhikkuni va upāsako va upāsikā va dhammanudhamma patipanno viharati sīmicī patipanno anudhammacari so Tathāgataṃ sakkaroti garukaroti, maneti, pujeti paramāya puṇṇa.
- 13 Tena kho pana samayena Kosmukaṃ Mallā santhāgare sanupatitā honti kesaśīdeva karanīyena.
- 14 Saṅgāro ca paṇināṃ bhavanaṃ anurakkhanti
Ete padhāna cattaro desitādīccabandhuna

TURN INTO PĀLI

- 1 The leader of the Benares soldiers was taken by the soldiers of Campa
- 2 The students of sutta and vinaya and abhidhamma asked questions from Sariputta
- 3 The state of the recluses is conducive to the pleasure of wise men
- 4 The sons of Kacca were recollective wise and famous
- 5 The carters sold their goods to the sailors.
- 6 The very kindhearted men never wish to hurt others.
- 7 A monk of Kosambi having been bitten by a snake died
- 8 The doers of meritorious acts and those who develop the recollection for death obtain the release from passions
- 9 The tutor considers his pupil as his son
- 10 The monk wishes a bowl
- 11 Truthfulness of men is praise worthy
- 12 They cannot endure their mental sufferings

LESSON XXXVII

a

SYNTAX

82 By a sentence whether in Pāli or in English we mean a grammatical combination of words expressing a complete sense i.e. it either (i) makes a statement or (ii) asks a question or (iii) conveys a command or desire

83 Every such sentence, however long or short consists of two parts—First a subject—that of which something is stated asked or desired Secondly a predicate—that which is stated asked, or desired in reference to that subject

84 A sentence of this kind whether short or long is called a simple sentence By a simple sentence, we mean one which consists of a single subject and a single predicate expressing a single idea or in other words which has only one finite verb (expressed or understood)

85 By a compound sentence we mean one which is made up of two or more co ordinate clauses

86 By a complex sentence we mean one which consists of a principal clause with one or more subordinate clauses

87 Verbs in Pāli are divided into two kinds viz —transitive and intransitive

88 A verb is transitive if the action does not stop with the agent but passes from the agent to something else Ex **sudō odanaṃ pacati** 'the cook cooks rice

89 A verb is intransitive when the action stops with the agent and does not pass from the agent to anything else Ex **sudō supati** the cook sleeps

90 A transitive verb has two voices the active and the passive Ex **sudō odanaṃ pacati** the cook cooks rice (active)

sudena odano paccate rice is cooked by the cook (passive)

91 An intransitive verb also has two voices the active and the
bhāva Ex **Devadatto bhavati Devadatta** is (*active*)

Devadattena bhuyate Devadatta s presence

92 The **bhāva** is used in the passive form but almost in an active sense and its subject is always expressed in the instrumental form but in the genitive sense

93 Most transitive verbs take a single object but some take two or more objects The object of a verb is used in the accusative case and can be expressed in various different forms the chief of which are the following —

(a) Noun — **Buddho dhammaṃ deseti** the Enlightened
 One preaches the doctrine

(b) Pronoun — **Ajini maṃ** (he) conquered me

(c) Infinitive — **Bhuñjitumicchāmi** I like to eat

(d) Clause (denoted by the indeclinable **iti**) — **Brāhmaṇa
 purohitaṃ sukhamaśayittha mahārāja ti
 Kosalamahārājānaṃ pucchisu** the brah
 min chaplains asked the great king Kosaḷa
 O great King! did you sleep happily

(e) Clause (not denoted by the indeclinable **iti**) —
Nabhiñānāmi itthi vā puriso vā ito gato I
 do not recognise whether a woman or man
 is gone from here

94 Some transitive verbs take two objects, one of which is usually the name of something and the other of some person or animal The thing named is called the direct object while the person or animal named is called the indirect

Ex **Gopalo gāvīṃ khiraṃ dōhati** The cowherd milks
 (milk from) the cow

Vāyāmo janaṃ sukhaṃ nayati exertion leads man
 to happiness

95 Some transitive verbs with the aid of the causals govern two objects

* This has the force of the relative pronoun 'that' in English and often introduces a question

Ex **Samī dāsaṇ gamaṇ gamayati** The master makes
the slave go to the village

96 In this case the indirect object is optionally expressed by the instrumental case as **sāmī dāsena gāmaṇ gamayati**

97 Some intransitive verbs also become transitive when they are used causally and also when they are preceded by prefixes

Ex **Bhikkhu maranasatiṇ bhāveti** (causal in form)

The monk develops the recollection on death

Hatthāroha hatthiṇ sāyati (causal in form and sense)

The elephant rider causes the elephant to sleep

Tāpaso raḡamabhībhavati (preceded by a prefix)

The ascetic subdues lust

98 In the active voice what is known as the object and expressed by the accusative case becomes the subject in the passive voice and is expressed by the nominative case. Then in the active what is known as the subject and expressed by the nominative case becomes the agent of the action and is expressed by the instrumental case. In this respect this resembles the ablative of agent in Latin

Ex **Sudo odanaṇ pacati** the cook cooks rice (active)

Sūdēna odano paccate the rice is cooked by the
cook (passive)

99 When the transitive verbs* govern two objects or take two accusatives in the active voice then in the passive voice the more useful person or thing in some cases remains in the accusative and the other is expressed by the nominative. In some other cases the more useful person or thing is expressed by the nominative and the other person or thing remains in the accusative

* *Duha yāca rudhi pucchā bhikkhā saṇu vacadāyo*
Nā vaha haradāyo ca ubhaye te dvikammikā
Appadhūnaṇ dūhadīnaṇ nyadīnanta padhanakaṇ
kammaṇ kammaṇānekesu uttakammanā vucati

Ex. **Yācako dhanaṃ dhanāṃ yācati** the beggar begs
 money (for) the rich man (active)

Yācakena dhanaṃ dhanāṃ yāciyate (*yācito* 11) by
 the beggar the richman is begged money (the rich
 man asked for money by the beggar)

Dāso bhāraṃ gāmaṃ nayati (active) the slave carries
 the burden to the village

Dāsenā bhāro gāmaṃ niyate (passive) the burden is
 carried to the village by the slave

100 When the transitive verbs and the intransitive verbs become
 causal in the active voice what is known as the
 subject remains in the passive also unchanged in
 the nominative

Ex. **Dāso gāmaṃ gacchati** the slave goes to the
 village (active transitive)

Sāmina dāso gāmaṃ gacchāpiyate gacchāpito
vā the slave is caused (made) to go to the village
 by the master (causal passive)

DIFFERENT USES OF CASES

102

NOMINATIVE CASE

- a The subject of a verb whether active or passive must be in the nominative — **Buddho dhammaṃ deseti** The Buddha preaches doctrine (*Active*)
Dhammo desiyate buddhena The doctrine is preached by the Buddha (*Passive*)
- b The nominative is used as a complement to intransitive verbs — **So rāja babbhūva** he became a king
- c The nominative is adverbially used — **So sato assasati** he inhales thoughtfully **Naggo agacchati** he comes naked
- d The nominative of address is expressed in Pāli by the vocative — **Avuso** brother brethren

ACCUSATIVE CASE

Ex **Yācako dhanāṃ dhanāṃ yācati** the beggar begs money (from the rich man (active))

Yācakena dhanī dhanāṃ yacīyate (*yacito vā*) by the beggar the richman is begged money (the rich man is asked for money by the beggar)

Dāso bhāraṃ gāmaṃ nayati (active) the slave carries the burden to the village

Dasena bhāro gāmaṃ niyate (passive) the burden is carried to the village by the slave

- 100 When the transitive verbs and the intransitive verbs become causals in the active voice what is known as the subject remains in the passive also unchanged in the nominative

Ex **Daso gāmaṃ gacchati** the slave goes to the village (active transitive)

Samānā daso gāmaṃ gacchāpiyate gacchāpito vā the slave is caused (made) to go to the village by the master (causal passive)

Hatthī sayati the elephant sleeps (active intransitive)

Hatthārokena hatthī sayapiyate sayapito va the elephant is caused (made) to sleep by the elephant keeper

- 101 When one agent performs more than one action or in other words when there is more than one verb in a sentence as being performed by the same agent and if the last verb is in the passive voice, then all the preceding verbs are put into the active indeclinable past participle forms and in such a case the object or objects of the active participles are put in the nominative case and the agent in the instrumental case because the active participles are subordinate to the principal verb (the last) which is in the passive voice

Ex **Brahmanena adanaṃ pacitvā bhujyate; bhutto vā;** the rice having been cooked is eaten by the brahmin

DIFFERENT USES OF CASES

102

NOMINATIVE CASE

- a* The subject of a verb whether active or passive must be in the nominative — **Buddho dhammaṃ deseti** The Buddha preaches doctrine (*Active*)
Dhammo desiyate buddhena The doctrine is preached by the Buddha (*Passive*)
- b* The nominative is used as a complement to intransitive verbs — **So rājā babbhūva** he became a king
- c* The nominative is adverbially used — **So sato assasati** he inhales thoughtfully **Naggo āgacchati** he comes naked
- d* The nominative of address is expressed in Pāli by the vocative — **Āvuso** brother brethren

ACCUSATIVE CASE

103

- a* The direct or indirect object of a transitive verb is generally put in the accusative case —
Rathaṃ karoti he makes a chariot
Rathaṃ gāmaṃ nayati he leads the chariot to the village
- b* Duration of time and extent of space are sometimes expressed by the accusative —
Masaṃ sajjhayati he repeats (during) one month
Yojanaṃ diḡho pabbato the mountain one yojana (long) in length
- c* The accusative is frequently used with the indeclinables and prefixes —
Rukkhamanuvijjotati cando the moon shines by the tree

Buddho nimantito bhikkhusanghena saha the Buddha
is invited with the multitude of Bhikkhus
Dukkho bālehi saṅvāso living with the wicked is
suffering

Alaṃ me suvaṇṇena what is the use of gold for me

b To express cause, motive and reason the instrumental is
used — **Annena vasati** he lives (by the cause of) on
food

Na jaccā vasalo hoti na jaccā hoti brāhmaṇo one does
not become a low person by birth and does not become
a brahmin by birth

c To specify bodily defects and ailments —
Paḍena khañño he is lame in one leg
Akkhinā kāṇo blind in one eye

d To specify family race quality virtue, etc —
Gottena Gotamo by family a gotama
Tapasā uttamo by religious austerity (he is) excellent

e Verbs meaning to convey carry etc govern the instrumental
case —
Sisena bhāraṃ vahati (he) carries a burden on his head
Ekaṃ puttāṃ ankena ādāya having taken one child on
(her) hip

f In exchange the price at which a thing is either bought or
sold is expressed by the instrumental case —
Tāya kākanikāya phāṇitaṃ gahetvā having taken
(bought) honey for that farthing

g Instead and in the sense of the nominative the instrumental
is used —
Attanā va attānaṃ sammannati he himself chooses
himself

h Instead and in the sense of the Accusative —
Tilehi vapati (he) sows mustard

- i Instead and in the sense of Ablative
Sumuttā mayāṇ tena mahāsamaṇena we are released
 from that great recluse
- j Instead and in the sense of the Locative
Purattumena dhātaraṭṭho in the East. (there is)
Dhātaraṭṭha (one of the four Cardinal gods)
- k To express the time or space within which an action is performed —
Ekāhena Bārāṇasīṇ pāyāsī he went to Benares within
 one day
- l To denote the proper time —
Kālena dhammasavanaṇ listening to the doctrine at
 the proper time
- m The instrumental is often used adverbially —
Sukhena jīvati he lives happily

DATIVE CASE

105 The dative case is used generally to express the person or thing to whom or to which something is given the person who wishes something and also the person for whom something is held

Bhikkhuno cīvaraṇ deti he gives a robe to the monk.
Rukkhasa jalaṇ deti he gives water to the tree
Samanassa rocatē saccāṇ the recluse wishes for the truth
Devadattassa chattaṇ dhārayate an umbrella is held
 for Devadatta

a Verbs implying anger malice rivalry, jealousy praise blame etc govern the Dative of the person or thing against whom or which the feeling is directed —

Pituno kujjhati (he) is angry with the father
Dujjanā sajjanāṇaṇ issayanti the bad envy the good
 people
Buddhasa sīlāghate he praises the Buddha
Mayhaṇ sapate he insults me

Sometimes the dative denotes the possessor, in this respect it resembles the dative of possessor in Latin —

Putti me atthi (there) are sons to me = I have sons

Dhanam me atthi (there) is wealth for me = I have wealth

The indeclinable **alāpi** fit enough, governs the dative —

Nalāpi dārābhāranīya he is not fit to support wife and children (a family)

To express disregard or non affection —

Katthassa tvaṃ maññe I consider ~~you~~ as a piece of wood

In making a declaration —

Ārocayāmi vo bhikkhavo I tell you O bhikkhus

In expressing blessing and salutation —

Namo te Buddhavīra tthu O great Enlightened One
may (my) adoration be to you

The Dative of purpose —

Yuddhāya gacchatī he goes for (to the) war

Instead and in the sense of the infinitive of purpose

Lokānukampāya Buddho uppajjati the Buddha is
born to compassionate the world (out of pity to the world)

It is used instead and in the sense of the Accusative Instrumental, Ab'ative, Genitive and Locative cases —

Appo saggāya gacchatī a few go to heaven

Asakkatā c asma Dhanāñjayāya we are not respected
by Dhanāñjaya

Viramathāyasmanto mama vacanāya abstain
brethren from speaking to me

Asso me atthi there is a horse of mine

Tuyhaṃ avikaromi I explain to ~~you~~ (in the presence of you)

ABALATIVE CASE

106 The ablative is used to denote the person place or time from which one passes away or receives or from whom or which fear arises — **Gāmā apenti munayo** the sages go away (depart) from the village **Upajjhāyā sikkhaṇṇaṇhātī** he receives the training from the preceptor **Corā bhāyanti** they fear (from) , a thief

a To express separation, source, and cause —

Piyehi vippayogo dukkho separation from the affectionate is sorrow

Anavatattamhā mahāsarā pabhavanti The great streams rise from the Anavatatta lake

Pemato jāyate bhayaṇ fear arises from affection

b The following prefixes and indeclinables govern the ablative

Apa sālāya āyanti vāṇijā the merchants come from the hall

A brahmalokā saddo abbhuggacchati the noise goes up till (to) the brahma world

Buddhasmā paṭi Sāriputto Sāriputta is like the Buddha

* **Rite saddhammā** without righteousness

Vinā dhammā without righteousness

c To denote the thing which should be protected —

Ucchuto sigāle rakkhanti khetto (lit they keep away the jackals from the sugar cane in the field) they protect the sugar cane in the field from jackals

d To show the time or place from which a distance is measured —

Madhurāya catusu yojanesu Sankassaṇ Sankassa is four leagues from Madihura

Ito ekanavutikappe at the 91st kalpa from this

- e To denote the person or thing from which one is released —
Mutto mīrabandhana released from the fetters of
the evil one
- f In the sense of binding or being entangled —
Satasmā baddho bound by a debt of hundred
- g Sometimes in pointing out the manner in which a praise
worthy action is performed —
Issariyā janāṃ rakkhati rāja the king protects
people through his influence
- h Verbs meaning to hide or conceal the person from whom one
wishes to hide is put in the ablative —
Upajjhāyā antaradhāyati sisso the pupil hides
himself away from his preceptor
- i The ablative shows proximity also —
Samīpāṃ nagarā near the town

GENITIVE CASE

- 107 The genitive generally denotes the possessor of a person or
thing — **Raṇṇo asso** the king's horse **Raṇṇo dhanāṃ** the
king's wealth
- a The genitive is used to denote a substantive with the noun
implying master chiefly a superiority and skill
Gonāṇaṃ sāmī the master of the oxen
Narāṇaṃ indo the chief of a group of men
Narāṇaṃ adhipati the superior of men
Kusalaṃ naccagītassa skilled in dancing a few ; ;

Narāṇaṃ (or *naraṇu*) **khattiyo surataro** the kṣatriya is the most skilful of men

Kaṇhā gāvīṇaṃ (or *gaṇiṇu*) **sampannaḥhīratamā**
the black cow is the best milch cow of (all)
cows

Pathikāṇaṃ (or *pathikeṇu*) **dhāvaṃ siḥhatamo** The runner is the quickest of the travellers

Brāhmaṇāṇaṃ (or *brahmaneṇu*) **devadatto paṇḍito**
of the brahmins Devadatta is a pundit

- c In the sense of showing non affection the genitive or locative is optionally used —

Rudato dārakassa (*rudantasmey dāraṇe*) **paḍḍajī** when the child was crying he (departed from home) became a recluse

- d When the substantives are used as the objects of the verbal derivatives the former take the genitive in the sense of the accusative case

Kammaṣṣa kattāro the doers of the action

Dhammaṣṣa deṣetāro the preachers of the doctrine

- e The genitive is used with words to denote the person or thing in whom or which one has confidence or faith (the locative also may be used in this connection)

Buddhaṣṣa (or *Buddhe*) **paṣaṇno** he has faith in Buddha

Dhammaṣṣa (or *Dhamme*) **paṣaṇno** he has faith in the doctrine

- f The genitive is used instead and in the sense of the instrumental the ablative and the locative

Amataṃ teṣaṃ bhikkhave aparibhuttaṃ yesaṃ kāyagatā satī aparibhuttā immortality is not enjoyed by them O bhikkhus! by whom the meditation on the body is not well conducted

Pupphaṣṣa Buddhaṃ yajati he adores the Buddha with flowers

Sabbe tasanti dappassa all are afraid of punishment
Kusalā naccagītassa clever in dancing and singing

- g* The genitive absolute. See the locative absolute p 174
Acirapakkantassa bhāgavato Sāriputto bhikkhū
āmantesi not long after the Blessed one had gone
 away Sāriputta called the Bhikkhus

LOCATIVE CASE

103 Place or time is denoted by the Locative — **Vāri ghatesu**
 (there is) water in the pots **Salile macchā** fishes in water
Tilesu telāṃ oil in the sesamum seeds

- a* To denote the cause the Locative is used —
Dantesu kuṇṇaro haññate the elephant is killed on
 account of his tusks
- b* To show the point of time —
Pubbaphasamaye gato he went in the morning
- c* Words signifying to be happy, contented eager and zealous
 govern the locative or the instrumental —
Nāpasmiṃ or **ñāpēna**, **ussukko** zealous for knowledge
- d* The Locative is used in connection with the words **adhi** and
upa to denote superiority and inferiority respectively —
Adhi deveṣu Buddho the Buddha is superior to the
 gods
Upa nikkhe kahāpanaṃ Nikkha is less than a
 Kahāpara
- e* It denotes proximity —
Nadiyaṃ assaṃ fully by the river
Savatthiyaṃ viharati jetavane he lives in the
 Jetavana, near Savatthi

f The Locative absolute —

When there are two actions performed simultaneously by different agents in other words when one action shows the point of time at which the other is also performed and one of the actions is expressed by an active or passive present participle then that participle and the agent to which it applies are both put optionally in the locative or genitive this is called the locative absolute or genitive absolute **Bhikkhusu bhojyamānesu gato** when the Bhikkhus were being fed he went away

g It is used instead and in the sense of all the cases except the vocative and genitive

- (i) **Idampissa hoti silasmiṃ** this also is his virtue
- (ii) **Bāhāsu gahetva muddhami cumbitva, bhikkhusu abhivādentī** they adore the monks after putting their hands together and kissing the head
- (iii) **Pattesu pindāya carantī** they go for alms with their bowls
- (iv) **Saṅghe gotamī dehi** Gotamī give to the Order
- (v) **Kadalīsu gaje rakkhantī** (lit they keep away the elephants from the plantain trees) they protect the plantain trees from the elephants

LESSON XXXVIII

WORDS

Āhārapetva <i>causal in le 1 p</i>	Atikkametva <i>indef p p of</i>
of a + hara to	ati + kama to
bring in	pass away
Asajjitva <i>in le 1 p of na +</i>	Brahmadatto <i>is name of a</i>
saja <i>Inde not touching</i>	king
Antaraṃ <i>n interior</i>	Bhattakiccaṃ <i>n meal repast</i>
Antarāmagge <i>m Loc ly the</i>	Bhandatthāya <i>m (dative of</i>
way on the way	purpose) for goods

Bhūmigaṭaṇ <i>a</i> having buried	Nivāso <i>m</i> lodging
Duttha <i>adj</i> wicked, evil	Nikkhitta <i>pass dec p</i> of ni + khipa to de- posit to put in
Evaṛūpa <i>adj</i> such of this sort	Netvā <i>inde p p</i> of nī to carry
Gīmaṇḍo <i>m</i> hamlet	Pannasālā <i>f</i> hermitage thatched hall
Gehacchadanato * <i>abl</i> from the roof of the house	Panīta <i>adj</i> excellent delicious
Garahitvā <i>inde p p</i> having rebuked	Parasantaka <i>adj</i> belonging to others
Gāmadvāro <i>m</i> village door *	Pasiditvā <i>inde p p</i> of pa + sīda to feel delight el
Hata <i>pass dec p</i> of hara to take away	Pothetvā <i>inde p p</i> of putha to strike beat
Jatā <i>f</i> matted hair	Satta <i>pass dec p</i> of saṇja to cling
Jatilo <i>sa</i> matted hair (<i>acc</i> <i>loc</i>)	Saṇha <i>adj</i> mill
Karenta (<i>cursi</i>) <i>pres dec act</i> <i>p</i> of kara to do	Sakhilabbhāṇī <i>sa</i> he who speaks sweet words
Kuhaka <i>adj</i> deceitful, cheat- ing	Saṇsaggo <i>m</i> association with persons entangled with affection
Kūta <i>adj</i> cunning	Saddahitvā <i>inde p p</i> of sa + daha to be con- fident
Kutumbiko <i>m</i> squire	Suvannanikkhaṇ <i>m</i> golden piece
Kāretvā (<i>cursi</i>) <i>inde p p</i> of kara to do	
Katipahay <i>n</i> are for a few days	
Kukkuccako <i>n</i> remorseful sensitive person	
Lagga <i>adj</i> stuck	
Malay <i>n</i> dirt rust, stain	

LESSON XXXIX

SELECTIONS FOR EXERCISE

WORDS

- Abhinandinī** *adj* *f* seeking satisfaction rejoicing
- Abhiññā** *f* higher wisdom
- Abhisambuddha** *pass dec*
pp of *abhi + saṃ +*
buddha *3rd c* to
realize fully discover
- Akuppa** *adj* immutable
- Āloko** *m* light enlightenment,
knowledge
- Anatthasanhita** *adj* unpro-
fitable conducive
to disadvantage
- Anariya** *adj* not noble ignoble
- Ananussuta** *pass dec p p* of
nā + anu + su not
heard
- Anto** *m* extremity extreme
- Appiya** *adj* unpleasant
- Anupagamma** *inde p p* of
na + upa + gamu
not to approach
avoid
- Appativattiya** *adj* that
which cannot be
established
- Ariyasaccag** *n* noble truth
- Attakilamatho** *m* asceti-
cism self mortifica-
tion
- Attamano** *m* delighted per-
son
- Atthangika** *adj* eight fold
- Āyasmantu** *adj* venerable
- Bhaññamāna** *pass pie p* of
bhāna being uttered
- Bhumma** *adj* earthly, living
on earth
- Bhavatanhā** *f* thirst for an
eternal existence
- Bhāvitabba** ('causal') *pass*
pot dec p of *bhū*
to develop
- Bhāvita** ('causal') *pass dec p*
p of *bhū* to deve-
lope
- Cakkhukaranī** *adj f* that
which opens the eyes, is
productive of knowledge
- Cetovimutti** *f* emancipation
of thought from passions
- Dhammacakkag** *n* the sup-
reme wheel of the
empire of truth
- Dhammacakkhu** *n* the eye
of truth
- Dukkhanirodho** *m* annula-
tion of sorrow
- Dukkhasamudayo** *m* origin
or source of sorrow
- Dvādasākara** *adj* twelve
fold.
- Dukkhanirodhagamini** *adj*
f. that which leads
to the annihilation
of sorrow

Gamma <i>adj</i> parān	Piyo <i>n</i> beloved one
Icchanta <i>pre act p.</i> of <i>icchatī</i> <i>m</i> desiring	Ponobhavika <i>adv</i> causing the renewal of existence
Isipatanāṇ <i>n</i> hermitage	Pahātabba <i>pot pass dec p</i> of <i>pa + hā</i> to abandon renounce give up
Kāmataphā <i>f</i> thirst for the gratification of the sensual pleasures	Pahīna <i>imp dec p p</i> of <i>pa + hā</i> to abandon
Kāmasukkhālikā <i>f</i> excessive indulgence in sensual pleasures	Sambodho <i>m</i> perfect enlightenment
Kondaṇṇo <i>m</i> a disciple of the Buddha who first attained the highest wisdom	Sammāditthi <i>f</i> right view
Migadāyo <i>m</i> name of an ancient Buddhist hermitage	Sammāsankappo <i>m</i> right aspiration
Nāṇakaraṇi <i>adv f</i> that which bestows understanding knowledge	Sammāvācā <i>f</i> right speech
Nibbāṇaṇ <i>n</i> absolute extinction of passions	Sammākamanto <i>m</i> right action
Nāṇadassanaṇ <i>n</i> sight of knowledge	Sammāajīvo <i>m</i> right livelihood
Nandirāgasahagata <i>adv</i> accompanied by desire	Sammāvāyāmo <i>m</i> right effort
Pañcavaggiya <i>adv</i> belonging to the company of five	Sammāsaṭi <i>f</i> right mindfulness
Pothujjanika <i>adv</i> fit only for the worldly mind	Sammāsamādhī <i>f</i> right concentration of thoughts
Patipada <i>f</i> path	Sampayogo <i>m</i> union association
Punabbhavo <i>m</i> rebirth	Samudayaḍhamma <i>adv</i> which has the nature of having an origin
Payattita <i>pass dec p p</i> of <i>pa + vatu</i> set rolling establish	Sankhittaṇ <i>n</i> brevity
	Sacchikātabba <i>pot pass dec p p</i> of <i>sacchi + kara</i> to realize, attain

Sacchikata <i>pass dec p p</i> of sacchi + kara to realize	Sammāsambodhi <i>f</i> highest wisdom
Suvisuddha <i>adj</i> perfectly clear	Tīparivatta <i>adj</i> of triple order
Sadevaka <i>adj</i> inclusive of gods	Upādānakkhandho <i>m</i> aggregate which springs from attachment
Samāraka <i>adj</i> inclusive of maris	Upasamo <i>m</i> peace of mind
Sabrahmaka <i>adj</i> inclusive of brahmas	Veyyākaraṇaṇ <i>n</i> discourse
Sassamaṇabrahmaṇī <i>f adj</i> with recluses and brahmins	Virāja <i>adj</i> spotless
Sadevamanussa <i>adj</i> inclusive of gods and men	Vitamala <i>adj</i> stainless
Vibhavatanhā <i>f</i> desire for annihilation in the very first form of existence	Vippayogo <i>m</i> separation
Parinñeyya <i>pot pass dec p</i> of pari + ñā to know exactly	Vijjā <i>f</i> knowledge
Parinñāta <i>pass dec p p</i> of pari + ñā to know exactly	Yathabhūta <i>adj</i> true

INDECLINABLES

Seyyathidaṇ that is to say	Tāva yet, still
Tatra then there	Yavakīvaṇ so long

VERBS

Hara <i>1st c</i> with vi to dwell live (<i>tiharati</i>)	Anussāvesuṇ <i>past tense 3rd pers plu</i> to proclaim to announce
Paccassosuṇ <i>past tense 3rd pers plu</i> of pati + su to assent promise	Ñā with pati to become certain (<i>paccati ñāsi</i> <i>1st pers, sing past ten</i>)
Nanda <i>1st c</i> with abhi to be pleased (<i>abhinandati</i>)	

SELECTIONS FOR EXERCISE

Evam me sutāṃ Ekasamayaṃ Bhagava Dīrīnasīyaṃ vīharati
 Isipatane Migadāye • Tatra kho Bhagavā pañcavaggiye bhikkhu
 amantesi Dīe me bhikkhave anta pabbajitena na sevītabbā—yo
 cāyaṃ kāmesu kāmasukhallikānuyogo hino gammo potthujjaniko
 anariyo anattasāhito yocayaṃ attakilamathanuyogo dukkho
 anariyo anattasāhito

Ete te bhikkhave ubbo ante anupagamma majjhimā patipada
 Tathāgatena abhisambuddhā cakkhukarāni ñānakarāni upasa-
 mīya abhinñāya sambodhaya nibbanaya sagvattati Katama ca
 sa bhikkhave majjhimā patipada Tathāgatena abhisambuddhā
 cakkhukarāni ñānakarāni upasamīya abhinñāya sambodhaya
 nibbanaya sagvattati? Ayam eva ariyo atthangiko maggo seyya
 thīdag —sammadīthi sammāsankappo sammavācī sammākam-
 manto sammā ājīvo sammā vāyāmo sammāsati sammāsamīdhi
 Ayaṃ kho sā bhikkhave majjhimā patipadā Tathāgatena abhi-
 sambuddhā cakkhukarāni ñānakarāni upasamīya abhinñāya
 sambodhaya nibbanaya sagvattati

Idaṃ kho pana bhikkhave dukkhaṃ ariyasaccag—jāti pi
 dukkhā jarā pi dukkhā vyadhi pi dukkho maraṇam pi dukkhaṃ
 appiyehi sampajjogo dukkho piyehi vipparajjogo dukkho
 yampīcchag na labhati tampi dukkhaṃ sankhittena pañcupādīnak
 handha dukkhā Idaṃ kho pana bhikkhave dukkhasamudayaṃ
 ariyasaccag yayaṃ tanhā ponobhāvika nandirāgasābhagatā tatra
 tatirīhinandini seyyathīdag —kīmatanhi bhava tanhā vibhava
 tanhā Idaṃ kho pana bhikkhave dukkhanirodhaṃ ariyasaccan
 yo tassīeva tanhaya asesa virāganīrodho cīgo patissaggo moutti
 antīayo Idaṃ kho pana bhikkhave dukkhanīrodhagamini
 patipada ariyasaccag ayameva ariyo atthangiko maggo
 seyyathīdag —sammadīthi sammāsamīdhi Idaṃ dukkhaṃ
 ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu
 cakkhug udapīdi ñānaṃ udapīdi paññā udapīdi, vijjā udapīdi,

aloko udapādi, taṁ kho paṇḍitaṁ dukkhaṁ ariyasaccaṁ pariññeyyaṁ .
ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṁ udapādi
aloko udapādi taṁ kho paṇḍitaṁ dukkhaṁ ariyasaccaṁ pariññā-
tan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṁ
udapādi aloko udapādi idam dukkhasamudayaṁ ariyasaccan ti
me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi
aloko udapādi taṁ kho paṇḍitaṁ dukkhasamudayaṁ ariyasaccaṁ
pariṇitabbān ti me bhikkhave pubbe ananussutesu dhammesu
cakkhuṁ udapādi aloko udapādi taṁ kho paṇḍitaṁ dukkhasamu-
dayaṁ ariyasaccaṁ pahīnaṁ ti me bhikkhave pubbe ananussutesu
dhammesu cakkhuṁ udapādi aloko udapādi Idam dukkhaniro-
dhaṁ ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu
cakkhuṁ udapādi aloko udapādi Taṁ kho paṇḍitaṁ dukkhanirod-
haṁ ariyasaccaṁ sacchikātabbān ti me bhikkhave pubbe ananussu-
tesu dhammesu cakkhuṁ udapādi aloko udapādi 'Taṁ kho
paṇḍitaṁ dukkhanirodhaṁ ariya saccaṁ sacchikatan ti me bhikkha-
ve pubbe ananussutesu dhammesu cakkhuṁ udapādi aloko
udapādi Idam dukkhanirodhagāmini paṭipadā ariyasaccan ti me
bhikkhave pubbe ananussutesu dhammesu cakkhuṁ udapādi
'Taṁ kho paṇḍitaṁ dukkhanirodhagāmini paṭipadā ariyasaccaṁ
bhāvetabbān ti me bhikkhave pubbe ananussutesu dhammesu
udapādi Taṁ kho paṇḍitaṁ dukkhanirodhagāmini paṭipadā
ariyasaccaṁ bhāvaṁ ti me bhikkhave pubbe ananussutesu
udapādi Yakkhañña me bhikkhave mesu catūsu ariya saccesu
evaṁ tīparivattān diḍḍasikāraṁ ānādaṁ na suvaṁuddhaṁ
aḥosi neva tīvhaṁ bhikkhave sadevake loke samāraḥ sabbaḥ
maḥo sāsamanabhiṁmaniyi piya sadevamanussaya anuttaraṁ
samma sambodhiṁ abhisambuddho paccāññeṁ ānāṁ paṇa
me daṁṣaṇaṁ udapādi 'akuppi me ceto vimutti ajāmanamā jīti
natti idāni punabbhavo ti Idamavoca bhagavā attamaññaṁ
vaggiyā bhikkhu bhagavato bhāsitaṁ abhinandun ti Imasmiñña
pāna veyyākaraṁsmāgā bhāñña māne viasmato konāññeṁ
virāgaṁ vitmaṇaṁ dhammacakkhuṁ udapādi jāgāmi samudā-
ya dhammaṁ sabbaṁ taṁ nirodha dhammaṁ ti Pavattite ca pana
bhagavati dhammaṁ cakke bhūmā deva saddamanussavesuṁ

etan bhagavata barinasīyaṃ Isipatane Migadāye anuttaraṃ
dhammacakkaṃ pavattitaṃ appatirattiyaṃ samānena vā brahma
nena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin ti

LESSON XXXX

SELECTIONS FOR EXERCISE

VERBS

- Anapāyini** *adj* attribute to chāyā *n m s n f* that which
does not leave nor depart
- Amatapadaṃ** *n nom sin* comp of amataṃ and padaṃ cause
of or path to immortality
- Appamatta** strenuous persons *ti nom pl* subject to
mīyanti
- Akaraṇaṃ** not doing *n nom sin* comp of na and karaṇaṃ
- Atula** name of a person *nom* of address
- Ajjatanaṃ** of to day *adj n nom sin* attribute to etaṃ
- Āsinaṃ** him who is silent *m acc sin* object of mīdanti
- Anindito** not insulted *nom sing pass dec p* of na + ninda
to insult
- Aññāya** having understood *inde p p* of ā + ñā to understand
- Assataṃ** she mule or a kind of snake *acc sing f* object of
hanti (understood)
- Bijaṃ** seed *n nom sin* subject to pavuttaṃ *acc sin* when it
is used as an object of vapati
- Balavā** strong powerful influential *adj n nom sing*
- Bahubhāsinā** to those who speak excessively *m dat plu* of
bahubhāsi
- Ekantaṃ** *adv* perfectly ekantaṃ pasantaṃ perfectly praised
- Chāyā** shadow *f nom sing*
- Jhāyino** thoughtful, meditative *adj ti* *Dat sing* of jhāyī
- Hinaviriyo** feeble a person of no activity *m nom sing* comp
of hina and viriyaṃ
- Dubbalo** feeble weak *ti nom sing* comp of du and balaṃ

aloko udapādi tan kho paṇḍaṇḍa dukkhaṇḍa ariyasaccāṇḍa pariññeyyān •
 ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṇḍa udapādi
 aloko udapādi taṇ kho paṇḍaṇḍa dukkhaṇḍa ariyasaccāṇḍa pariññā
 tan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṇḍa
 udapādi aloko udapādi idaṇḍa dukkhasamudayaṇḍa ariyasaccān ti
 ne bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi
 aloko udapādi taṇ kho paṇḍaṇḍa dukkhasamudayaṇḍa ariyasaccāṇḍa
 pahitabbān ti me bhikkhave pubbe ananussutesu dhammesu
 cakkhuṇḍa udapādi aloko udapādi taṇ kho paṇḍaṇḍa dukkhasamu
 dayāṇḍa ariyasaccāṇḍa pahīnaṇ ti me bhikkhave pubbe ananussutesu
 dhammesu cakkhuṇḍa udapādi aloko udapādi Idaṇḍa dukkhaniro
 dhaṇḍa ariyasaccān ti me bhikkhave pubbe ananussutesu dhammesu
 cakkhuṇḍa udapādi aloko udapādi Taṇ kho paṇḍaṇḍa dukkhanirod
 haṇḍa ariyasaccāṇḍa sacchikātabbān ti me bhikkhave pubbe ananussu
 tesu dhammesu cakkhuṇḍa udapādi aloko udapādi Taṇ kho
 paṇḍaṇḍa dukkhanirodhaṇḍa ariyasaccāṇḍa sacchikātan ti me bhikkha
 ve pubbe ananussutesu dhammesu cakkhuṇḍa udapādi aloko
 udapādi Idaṇḍa dukkhanirodhagāminī paṭipadā ariyasaccān ti me
 bhikkhave pubbe ananussutesu dhammesu cakkhuṇḍa udapādi
 'Taṇ kho paṇḍaṇḍa dukkhanirodhagāminī paṭipadā ariyasaccāṇḍa
 bhavetabbān ti me bhikkhave pubbe ananussutesu dhammesu
 udapādi 'Taṇ kho paṇḍaṇḍa dukkhanirodhagāminī paṭipadā
 ariyasaccāṇḍa bhavān ti me bhikkhave pubbe ananussutesu
 udapādi Yaṇḍa kīṇāṇḍa me bhikkhave imeṇ catusu ariyasaccesu
 evaṇḍa tīparivattāṇḍa dāśakīraṇḍa ānāḍassanaṇḍa nā suvisuddhaṇḍa
 ahoṇḍa neva tīvīhaṇḍa bhikkhave sādēvake loke samāvake sabbrah
 mīke sassamanabāzghmaṇḍa paṇḍa sādēvamanussiya anuttaraṇḍa
 sammā sambodhuṇḍa abhisambuddho paccāññeyy āvāṇḍa pana
 me dassanaṇḍa udapādi 'akuppi me ceto vimutti āyamaṇḍa jāt
 nātthidānī punabbhavo ti Idamaṇḍa loca bhagava attamaṇḍa pañca
 vaggiya bhikkhu bhagavato bhasitaṇḍa abhinandun ti Imasmiṇḍa
 pana veyyakaranaṇḍa bhāṇḍa mī ne āyasmato kondaññassa
 virajāṇḍa vitamalaṇḍa dhammacakkhuṇḍa udapādi yaṇḍa kīṇā samuda
 ya dhammaṇḍa sabbaṇḍa taṇ nirodha dhammaṇ ti Pavattite ca pana
 bhagavata dhammacakke bhumma deva saddāmanussivesuṇḍa

'etan bhagavata bāraṇasiyaṃ Isipatane Migadāye anuttaraṃ
dhammacakkaṃ pavattitaṃ appativattiyaṃ samanena vā brahma
nena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin ti

LESSON XXXX

SELECTIONS FOR EXERCISE

WORDS

- Anapāyini** *adj* attribute to **chāyā** *n m sin f* that which
does not leave nor depart
- Amatapadaṃ** *n nom sin comp* of **amataṃ** and **padaṃ** cause
of or path to immortality
- Appamattā** strenuous persons *m nom plu* subject to
mīyanti
- Akaraṇaṃ** not doing *n nom sin comp* of **na** and **karaṇaṃ**
- Atula** name of a person *nom* of address
- Ajjatanaṃ** of to day *adj n nom sin* attribute to **etaṃ**
- Āsinaṃ** him who is silent *m acc sin* object of **nindanti**
- Anindito** not insulted *nom sing pass dec p* of **na + ninda**
to insult
- Aññaya** having understood *inde p p* of **ā + ñā** to understand
- Assataṃ** she mule or a kind of snake *acc sing f* object of
hanti (understood)
- Bijaṃ** seed *n nom sin* subject to **pavuttaṃ** *acc sin* when it
is used as an object of **vapati**
- Balavā** strong powerful influential *adj m nom sing*
- Bahubhāṇaṃ** to those who speak excessively *m dat plu* of
bahubhāni
- Ekantaṃ** *adv* perfectly **ekantaṃ pasansaṃ** perfectly praised.
- Chāyā** shadow *f nom sing*
- Jhāyino** thoughtful, meditative *adj m Dat sing* of **jhāyī**
- Hinavīriyo** feeble a person of no activity *m nom sing. comp*
of **hina** and **virīyaṃ**
- Dubbalo** feeble weak *m nom sing comp* of **du** and **balāṃ**

- Kalyāṇakāri** he who does meritorious deeds *m nom sing*
subject to **haratī** (understood)
- Kalyāṇaṃ** good *adj n acc sing* attribute to **phalaṃ** (understood)
- Kapurisaṃ** bad or evil man *m acc sing* object of **hanti**
- Kadalīṃ** plantain tree *f acc sing* object of **hanti**
- Kusito** slothful indolent *adj m nom sing* attribute to **hina viriyo**
- Manopubbangamā** having mind for its precursor forerunner
adj m nom plu attribute to **dhammā**
- Manosetthā** having mind for its chief *m nom plu* comp of
of **manaṃ** and **setthā**
- Manomayā** springing from (caused by) the mind *m nom plu*
attribute to **dhammā**
- Mitabhāṇinaṃ** to those who speak moderately *m dat plu* of
mitabhāṇī
- Nalaṃ** reed *m acc sing* object of **hanti**
- Pāpiyo** sinful meanfellow *adj m nom sing* complement to **hoti**
- Paricariyāya** by reason of service *f instr sing*
- Papakāri** he who commits sin *m nom sing* subject to **harate**
(understood)
- Pavuttaṃ** is sown *pass dec p 1* of **pa+vapa** to sow having
bijaṃ as its subject and **te** as its agent
- Pasaṅsito** raised *adj m nom sing* attribute to **poso** (understood)
- Porāṇaṃ** old golden *adj n nom sing* complement to **hoti**
(understood)
- Pariyodapaṇaṃ** cleansing purification *n nom sing*
- Pasaṇṇena** pure freed from passions *adj n instr sing* attribute
to **manasā**
- Padutthena** impure *adj n instr sing* attribute to **manasā**
- Selo** rock *m nom sing* subject to **samirati**
- Sucaritaṃ** good right *adj m acc sing* attribute to **dhammaṃ**.
sucaritaṃ dhammaṃ right conduct
- Sacittaṃ** one's own heart
- Sāsaṇāṃ** a dispensation advice

- Sabbhi** with the virtuous and wise *m int plu* of **santa**
Santhavaṇ association, friendship *m acc sing* object of
kubbetha
Sakkāro honour entertainment *m nom sing* subject to **hanti**
Tadisaṅ the same of that kind *adj n acc sing* attribute to
phalaṅ
Tuṇhiṅ silent *adj acc sing*
Upasampada doing acquisition *f nom sing*
Vahato of the ox who draws *m pr sing* of **vahanta**
Veluṅ bamboo *acc sing* object of **hanti** (understood)
Vippamuttassa to him who has emancipated him-self from
 passions *m dat sing*
Yadisāṅ of what kind *adj n acc sing* attribute to **bijaṅ**
Ekagharo solid, *adj nom sing* attribute to **selo**

VERBS

- Anveti** *pre tense 3rd per sing* of **anu+ī** *1st c* to follow
 having **dukkhaṅ** as its subject and **naṅ** as its
 object
Kubbetha *pot tense 3rd, pr sing* of **kara** to do having
so (understood) as its subject and **santhavaṇ**
 as its object
Paccanubhossasi *ful tense 2nd per sing* of **Paṭi+anu+bhu**
1st c to endure enjoy having **tvāṅ** (understood)
 as its subject and **phalaṅ** as its object
Posati *pre tense 3rd pers sing* of **pusa** *1st c* to nourish
 having **yo** as its subject and **mātarāṅ pitarāṅ**
 as its object
Samāsetha *pot tense 3rd pe sing* of **saṅ+āsa** *1st c* to
 associate having **so** (understood) as its subject
 (Intrans)

Samiñjanti *pre tense 3rd pers plu of sañ +inja 1st c to tremble to be shakable having panditā as its subject (Intra)*

Samirati *pre tense 3rd pers sing of sañ +ira 1st c to shake having selo as its subject (Intra)*

Vijjati *pre tense 3rd pers sing of vīda 3rd c to exist having poṣo as its subject (Intra)*

Q

SELECTIONS FOR EXERCISE

- 1 Manopubbangama dhammā manosettha manomaya
Manasā ce paduṭṭhena bhasati vā karoti va
Tato nañ dukkhamanveti cakkag va vahato padañ
- 2 Manopubbanamā dhammā manosettha manomaya
Manasā ce pasannena bhasati vā karoti vā
Tato nañ sukkhamanveti chiya va anapīyini
- 3 Appamādo amatapa lañ pamādo maccuno padañ
Appamatta na miyanti ye pamattā yathā matā
- 4 Selo yathā ekaghaṇo vātena na samirati
Evañ nindī asaggaṇu na samiñjanti pañhi
- 5 Yo ca vassasatañ jīve kusito hinavīriyo
Ekīhañ jīvītañ seyyo paññāvantassa jhāyino
- 6 Dhammañ care sucariṇa na tañ ducariṇa care
Dhammacāri sukhāñ seti asmiñ loka paramhi ca
- 7 Sabbapīssa akaraṇaṇ kusalassa upasampadā
Sacittapariyodāpanaṇ etañ Buddhānaṇsaṇaṇ.
- 8 Porāṇaṇ etañ ātula n etañ ayyatani* miva
Nindanti tunhumisaṇaṇ nindanti bahubbhīṇaṇ
Mitābhi āṇuampi nindanti natthi loka anuṇḍito
- 9 Na c āhu na c ā haviṇṇasati na ce tarābhi vijjati
Ekanta nindito poṣo ekantañ vā pasaggaṇu

* For the sake of rhythm a is lengthened

- 10 Tanhaya jāyati soko tanhaya jāyati bhayaṃ
Tanhaya vip̐pamuttassa n'atthi soko kuto bhayaṃ
- 11 Sabbhū'eva samasetha sabbhū kubbetha santhavaṃ
Sataṃ saddhammamamaññaṃ seyyo hoti na paṇiyo
- 12 Phalaṃ ve kadaliṃ hanti phalaṃ veluṃ phalaṃ nīlaṃ
Sakkaro kapurisaṃ hanti gabbho assataṃ yattha
- 13 Yo mātaraṃ vā pitaraṃ va macco dhammena jōsati
Tāya naṃ paricariyaya matipitusu paṇhita
Idha cova naṃ paraṃsanti pecca sagge ca modati
- 14 Yo have balavaṃ santo dubbalassa titikkhati
Tam'ahu paramaṃ khantiṃ miccaṃ k'hamati dubbalo
- 15 Yādisaṃ vapate bijaṃ tīdisaṃ harate phalaṃ
Kalyāṇakāri kalyāṇaṃ pāpakāri ca pāpakaṃ
Pavuttaṃ tita te bijaṃ phalaṃ paccanubhoṃsaṃ
-

PĀLI VOCABULARY

A

Ābidhika *adj* affected with illness sick ill

Abidho *m* disease illness

Abbhantaraj *n* interval, interior loc within

Abbhūda *p t 3rd p sing* bhin dati to break

Abbhūta *pass dec p p of* (na + bhaveti) undeveloped not practised

Abhi *inde* to unto near to

Abhibhu *m* conqueror

Abhibhuta *pass dec p p* (abhi + bhavati) overpowered over come subdued

Abhidhammiko *adj* versed or studying abhidhamma

Abhidhammo *m* higher doctrine Buddhist philosophy and psychology

Abhidhānaṃ *n* name appellation

Abhikkanta *adj* pleasant beautiful, excellent

Abhimaddati *3rd c mda* with abhi to crush overcome

Abhimāno *m* pride

Abhinandini *f adj* delightful, rejoicing

Abhinhaso *inde adj* repeatedly

Abhiñña *f* higher knowledge

Abhisambuddha *pass dec p p* of (abhi + sambujjhati) thoroughly understood perfectly enlightened

Abhitthanaya *imper 2nd persing* of (abhi + thanaya) to

Abhitthanayatu abhitti anetu *imper thana 7th c* with abhi to thunder

Abhivadati *1st c vada* with abhi to say declare

Abhiyati *f* beautiful movement journey

Abhiyati *m* he who approaches or goes forth

Ahravi *p t 3rd sing* of brū *1st c* to say

Adittā <i>pas dec pp</i> of (a + dippati) blazed burnt (blazing)	Ahu <i>indef p 3rd p s</i> of hu to be
Āgacchati <i>1st c gamu</i> with a to return	Aja <i>f</i> she goat
Āgādo <i>m</i> medicine	Ājuni <i>p t p 5th c</i> to conquer
Āgama <i>p t gamu 1st c</i> with a to return	Ājya <i>inde</i> to day
Āgmeti <i>1st c</i> with a (causal) to expect	Ājeti ājayati ājja <i>7th c</i> to earn
Āgametan <i>mj (causal) gamu 1st c</i> with a to expect await	Ājanaṅ <i>n</i> earning
Āgamo <i>m</i> doctrine religion	Ājayati <i>7th c</i> to earn
Āgaraṅ <i>n</i> house holder's hfe house	Ājatana <i>adj</i> of today of the present time
Āgata <i>act p p</i> of a + gamu to return	Ābhagama <i>gamu</i> with adhi to attain
Āgga <i>adj</i> chief excellent	Ābhisaṃvaso <i>m d n</i> according to their wish and inclination
Āggaṃvakaṭṭhānaṅ <i>n</i> chief discipleship	Ābbattaṅ <i>n s</i> within one's mind internally
Āggaṃṭhi <i>m</i> chief royal treasurer	Ābbhattika <i>adj</i> spiritual
Āggi <i>m</i> fire	Ābhavasati <i>1st c vasa</i> with adhi + a to live
Āhaṅ <i>pers pro I</i>	Ābhayaṇaṅ <i>n</i> study
Āharati <i>1st hara</i> with a to bring	Ājjayanta <i>pre act p</i> of ājja <i>7th c</i> to earn
Āharapetva <i>(caus) inde p p</i> of āharati to bring carry	Ābhagama <i>p t gamu 1st c</i> with adhi to attain
Āharyante <i>1st c pass</i> with a to bring carry	Ājo <i>m</i> goat
Āhāro <i>m</i> food	Ākaraṇaṅ <i>n</i> non performance not doing
Āho <i>inde alas</i>	Akkhāta <i>pass dec p p</i> of akkhāti said
	Akkhi <i>n</i> eye
	Akkhurogo <i>m</i> eye disease

Aditta <i>pass dec p p</i> of (a + dippati) blazed burnt (blazing)	Ahu <i>indef p 3rd p s</i> of hu to be
Agacchati <i>1st c gamu</i> with a to return	Aji <i>f</i> she goat
Agado <i>m</i> medicine	Anni <i>p t p 5th c</i> to conquer
Āgamā <i>p t gamu 1st c</i> with a to return	Ajja <i>inde</i> to day
Agameti <i>1st c</i> with a (causal) to expect	Ajeti ajjayati ajja <i>7th c</i> to earn
Agametaṅ <i>imp</i> (causal) gamu <i>1st c</i> with a to expect await	Ajjanag <i>n</i> earning
Āgamo <i>m</i> doctrine religion	Ajjayati <i>7th c</i> to earn
Agāraṅ <i>n</i> house holder & l f house	Ajjatana <i>adj</i> of today of the present time
Agata <i>act p p</i> of a + gamu to return	Ajjhagamaṃ gamu with adhi to attain
Agga <i>adj</i> chief excellent	Ajjhāsayaṃso <i>m f n</i> according to their wish and inclination
Aggasavakathinag <i>n</i> chief discipleship	Ajjhattag <i>n s</i> within one's mind internally
Aggasatti <i>m</i> chief royal treasurer	Ajjhattika <i>udy</i> spiritual
Aggi <i>m</i> fire	Ajjhāvasati <i>1st c vasa</i> with adhi + a to live
Ahaṅ <i>peri pro f</i>	Ajjhayanag <i>n</i> study
Āharati <i>1st hara</i> with a to bring	Ajjayanta <i>pres act p</i> of ajja <i>7th c</i> to earn
Aharipetva (caus) <i>inde p p</i> of āharati to bring carry	Ajjhagamaṃ <i>p t gamu 1st c</i> with adhi to attain
Aharyatto <i>1st c pass</i> with a to bring carry	Ajo <i>m</i> goat
Ahāro <i>m</i> food	Akaranag <i>n</i> non performance not doing
Aho <i>inde alas</i>	Akkhāta <i>pass dec p p</i> of akkhāta said
	Akkhi <i>n</i> eye
	Akkhigo <i>m</i> eye disease.

Akkho <i>m</i> die	Amataṅ <i>n</i> immortality
Akkodho <i>ṛ</i> non anger mild ness absence of envy or anger	Amatapadaṅ <i>n</i> the path to im- mortality
Akuppa <i>a</i> <i>ly</i> fixed immovable sure	Ambho <i>interj</i> hollo!
Akusalaṅ <i>n</i> demerit	Ambujaṅ <i>n</i> blue lotus
Alāhanaṅ <i>n</i> cremation ground	Amhakaṅ <i>per pro</i> to us our
Alaṅ <i>inde</i> no use	Amhaṅ <i>per pro</i> us
Alankaro <i>m</i> ornament	Am'ehi <i>per p 1st p plu</i> by or with us
Alankiralola <i>adj</i> greedy of ornaments	Amhe <i>per p 1st p plur</i> we us
Alapati lapa <i>1st c</i> with a to call	Amisalola <i>adj</i> greedy of en- joyments
Alito <i>m</i> name of a person	Amiso <i>m</i> objects of enjoy- ment food
Alīkavāḍi <i>m</i> liar	Ana <i>f</i> command order
Alīkaṅ <i>n</i> he	Anagato <i>m</i> future
Alla <i>adj</i> wet moist	Analo <i>m</i> fire
Aloko <i>m</i> light	Ananussata <i>adj</i> not heard before
Alopo <i>m</i> a lump or ball of food	Anariya <i>adj</i> not sublime non- aryan, ignoble
Ama <i>indec</i> yes	Anāthapāṇiko <i>m</i> the name of one of the chief lay disciples of the Buddha
Amacco <i>m</i> minister	Anatthasañhita <i>adj</i> conducive to disadvantages
Amajjapo <i>m</i> he who abstains from intoxicating drinks	Anattho <i>n</i> disadvantage evil
Amāññi <i>p t 3rd c</i> to think suppose	Anavattita <i>a</i> <i>ly</i> unsteady in firm
Amantayati manta with a <i>7th c</i> to call address	Anayati <i>1st c m</i> with a to bring in
Amanteti <i>7th c</i> manta with a to call address	An'laṅ <i>n</i> egg
Amānusa <i>adj</i> surpassing hu- manity	Andhakaro <i>m</i> darkness gloom
Amasati <i>1st c</i> to touch	

Augiraso <i>m</i> the Buddha	Anubhāvo <i>m</i> exertion dignity power
Anicea <i>adj</i> impermanent	Anudhammacāri <i>adj</i> living according to minor duties
Aniccata <i>f</i> transiency muta- bility	Anudhammo <i>m</i> minor duties
Anilo <i>m</i> wind	Anudhātati <i>1st c</i> to run after chase
Anisaṃso <i>m</i> merit advantage	Anuduto <i>m</i> under delegate travelling compan- ion
Añjali <i>m</i> respectful salutation performed by rais- ing the joined hands to the forehead	Anugacchati <i>1st c</i> to follow
Annalo <i>m</i> he who gives alms	Anujānāti <i>5th c</i> āti with anu to grant permit consent to
Annag <i>n</i> food	Anukula <i>adj</i> suitable agree- able
Aññātu <i>m</i> knower	Ananuññata <i>p p</i> of na (not) anujānāti
Aññāya <i>inde p</i> of ā+ñā to know properly	Anupābhaya <i>1st c</i> vāya with anu + pa to enter into priesthood after another person
Anokkhamanta <i>pre act p</i> of na + ava + khamu not to fall in	Anupagamma <i>inde p p</i> of na + upa + gamu no to approach to avoid
Anoma <i>adj</i> illustrious great	Anupavāya <i>pot</i> of na (not) + upavādati to advise censure
Antarāmagāro <i>m</i> middle of the way loc on the way	Anupapāsi <i>f</i> according to order
Antako <i>m</i> māra the evil one	Anurakkhanti <i>f</i> guarding pre- servati
Antarag <i>n</i> interior	Anuśāsaṇi <i>f</i> advice exor- tation
Ant'e-vaiko <i>m</i> pupil	
Antima <i>adj</i> last	
Anto <i>m</i> extremity end	
Antoparag <i>m</i> harem inner city	
Anu <i>sadv</i> after like	
Anubhāva <i>1st c</i> to enjoy	

Anussasati <i>1st c</i> sasa with annu to advise	Alaha <i>n</i> he who does not commit sin even secretly he who has attained the final stage of sanc- tification
Anussivesug <i>pt 3rd pp</i> cau- sed to be heard an- nounced	Arañña <i>n</i> forest
Anuvattati <i>vatu 3rd c</i> with anu to follow at- tend upon associate with	Arin <i>m</i> enemy
Anuyūṭhāti <i>2nd c</i> with annu to practise give one self up to follow	Aryasacca <i>n</i> noble truth
Anveta <i>1st c</i> I with annu to follow	Arivo <i>n</i> noble one
Apa <i>pref</i> away insult offering	Arocavati <i>ruca</i> with a <i>7th c</i> to inform
Apacita <i>pass dec p p</i> of apa- cayati adored	Aroceti <i>ruca</i> with a <i>7th c</i> to inform
Apadata <i>f</i> footless state	Arogya <i>n</i> health
Apadeti to put into a certain state inflict	Aruha <i>ruha</i> with a to as- cend
—	Asada <i>i</i> <i>3rd p s</i> of asajati
Āpaṇ <i>n</i> water moisture	Asadhu <i>adj</i> mean
Aparādhō <i>n</i> fault crime	Asajjivā <i>m te; p</i> of na + saja <i>3rd c</i> not to cling
Apayo <i>m</i> unhappy state hell	—
Āpekkhata <i>ikkhā</i> with āpa to expect	Āsana <i>n</i> seat
Api used in questioning and disgracing	Ānankheyya <i>adj</i> innumerable
Appamādi <i>adj</i> active	Asunta <i>adj</i> absent non exis- tent
Appamattā <i>adj</i> strenuous	Asura <i>adj</i> having no pith
Appasādo <i>m</i> displeasure	Asavaḥkhayo <i>m</i> extinction cessation of pas- sion
Appatima <i>adj</i> matchless	Asēvaṇa <i>f</i> non association
Appativattaya <i>adj</i> that which cannot be established	Asi <i>m</i> sword
Appiya <i>adj</i> unpleasant	Asati <i>5th c</i> asa to eat
Ārabhati <i>rabha</i> with a to begin	Ānasso <i>m</i> ass
Araddha <i>p p p</i> of a + rabha <i>1st c</i> to begin	Asati <i>f</i> eighty
	Assa <i>f</i> mare

Bahubhani <i>m</i> he who speaks exce-sively	Bhāriyate <i>1st c pass</i> to nourish
Bahuppado <i>m</i> many footed	Bhāro <i>m</i> burden, load duty
Bāhussuta <i>adj</i> heard much cultured	Bhāsatī * <i>1st c</i> to speak shine, look beautiful
Bāhussuto <i>m</i> he who has heard much learned	Bhātā <i>m</i> brother
Balado <i>m</i> he who gives strength	Bhātiko <i>m</i> brother
Balaṃ <i>n</i> strength power	Bhattakiccagā * <i>n</i> meal repast
Balavā <i>adj</i> powerful severe	Bhattaṃ <i>n</i> cooked rice food
Bāha <i>adj</i> serious excessive severe	Bhāvanā <i>f</i> meditation
Bali <i>m</i> oblation	Bhavanetta <i>f</i> desire for exis- tence desire lust
Balo <i>ii</i> child fool	Bhavanta <i>m</i> virtuous man
Bandhu <i>ii</i> relative	Bhavataṣa * <i>f</i> thirst for in- ternity of existence
Bārāṇasī <i>f</i> Benares (a city in India)	Bhavati <i>1st c</i> bhū to be, become
Bhāgadheyyo <i>ii</i> fortunate one	Bhāveti <i>1st c</i> (causal) bhū to develop
Bhāgavā <i>m</i> the Blessed One	Bhāvetuṃ <i>infinitive</i> of bhāveti to develop
Bhagini <i>f</i> sister	Bhāvita <i>pass dec p 1</i> of bhāveti to develop
Bhājati <i>1st c</i> to serve asso- ciate with	Bhāvitabba * <i>pot pass p</i> of bhāveti to develop
Bhājatibba <i>pot p p</i> f bha- jati to associate with serve	Bhavo <i>ii</i> state of existence becoming
Bhānati <i>n</i> goods articles	Bhayaṃ <i>n</i> fear
Bhānattā <i>ii</i> necessity for goods	Bhodaṇasāvatṭanika * <i>a l</i> con- ducive to breach of unity.
Bhāṇānātra <i>pass pre 1</i> of bhanati being ut- tered	Bhedo * <i>ii</i> breach
Bhānu <i>ii</i> ray	Bhesajjā * <i>n</i> medicine
Bhānumā <i>m</i> the sun	Bhikkhako <i>m</i> beggar
Bhārati <i>1st c</i> bhāra to nou- rish	Bhikkhupī <i>f</i> nun
Bhāriyā <i>f</i> wife	Bhindaṭṭi * <i>2nd c</i> bhūṣa to break tear
	Bhīyo <i>indec</i> very much
	Bhogagāmo * <i>m</i> village granted by a king

Ce <i>inde</i> if	Culla <i>adj</i> junior younger small
Cetaṅ <i>n</i> thought mind	Culladhanuggaha paṇḍito <i>m</i> a pandit named Culla dhanuggaha
Cetovimutti <i>f</i> emancipation of thoughts from pas sions	Cumbati <i>2nd c</i> cubi to kiss
Cha <i>card num</i> six	Cuta <i>act dec p p</i> of cavati D
Chadḍeti <i>1st c</i> challa (<i>cau sal</i>) to throw away	Dadati <i>1st c</i> da to give
Chando <i>m</i> wish desire inten tion will	Dadāha <i>p p p</i> of dāha <i>1st c</i> to burn
Chattha <i>ord num</i> sixth	Dahara <i>adj</i> young
Chavi <i>f</i> skin	Dahati <i>1st c</i> dāha to burn
Chedeti chida <i>2nd c</i> (<i>causal</i>) to cut	Dakkhati <i>1st c</i> disa to see
Chedayati chedeti chidi <i>2nd c</i> (<i>causal</i>) to cut	Dakkhina <i>adj f</i> southern
Chindati chidi <i>2nd c</i> to cut	Dalidda <i>adj</i> poor
Cinati <i>5th c</i> to collect	Daliddo <i>m</i> poor man beggar
Cinteti <i>7th c</i> to think	Dameti <i>1st c</i> (<i>caus</i>) dama to train
Cintita <i>p p p</i> of cinta. <i>7th c</i> to think devise	Dānaṅ <i>n</i> alms
Ciraṅ <i>inde</i> long	Damayati <i>1st c</i> (<i>caus</i>) dama to train, subdue
Ciraṅḍitika <i>adj</i> lasting long perpetuating	Danlayati danda <i>7th c</i> to punish
Cittakleso <i>m</i> mental passion	Dandeti danda <i>7th c</i> to pun ish
Cittag <i>n</i> thought mind	Danḍo <i>m</i> punishment stick
Coddasa <i>card num</i> fourteen	Dhañṇaṅ <i>n</i> corn
Corayati <i>7th c</i> cura to steal	Dapsati <i>1st c</i> dapsa to bite
Coreti <i>7th c</i> cura to steal	Dapso <i>m</i> gad fly
Coro <i>m</i> thief	Daro <i>m</i> wife
Cuddasa <i>card num</i> fourteen	Dāru <i>m</i> wood fire wood
Cula <i>adj</i> small	Dasa <i>card numeral</i> ten
Culakālo <i>m</i> name of a person	Disi <i>f</i> maid servant

Diso <i>m</i> man servant.	Dhammadinnī <i>f</i> name of a nun
Dassanāy <i>r</i> sight scene	Dhammasabha <i>f</i> religious assembly
Dassā'i <i>f</i> i dā iñe to give	Dhammatā' <i>f</i> nature, character
Ditabba <i>pr</i> p p of dā'ti	Dhammā' <i>c</i>
Ditāy <i>n</i> sickle	Dhammālo <i>m</i> braided hair
Dattha <i>pr</i> dec p p of dā'pa.	Dhammo <i>m</i> the doctrine
to hie	righteousness, law
Dituy isfa of dā to give	truth, virtue, nature
Diyalato from the donor	
Diyalo <i>m</i> he who gives	Dharaṇā <i>n</i> wealth, money
donor	Dhānīko <i>m</i> richman
Dayalo <i>adj</i> very kind.	Dhāṇiān <i>n</i> corn
Desayata <i>7th c</i> d.s.a. to preach	Dhāraya'i <i>7th c</i> dhara to wear
Desenta <i>pr</i> act p of dā	Dhāre'ti <i>7th c</i> dhara, to wear
7th c to preach.	Dhāriyato <i>7th c</i> pass. dhara.
Deseta <i>7th c</i> d.s.a. to preach	to wear
Deso <i>m</i> region, country	Dheru <i>f</i> cow
De i dā to give	Dh'ā'i <i>f</i> daughter
Devadāto <i>m</i> name of a p'	Dh'tunt <i>m</i> brave man
son	Dh'ūya'i <i>m</i> son in law.
Devatāy <i>m</i> divine king	Dhūntā'i <i>7th c</i> dhā to shake
Devot' <i>m</i> god rain	Dhūntā'i <i>adj</i> addicted to
Dhā'o <i>m</i> banner	Dhūntā'i <i>3rd c</i> d.vu. to play
Dhammacakkā <i>n</i> wheel of	Dhikkhā d.s.a. iñe to see
law	Dhūna <i>pr</i> p p of dā'ti to
Dhammacakkhi <i>m</i> the eye of	pr
tr. h. insight into	Dp'vāko <i>m</i> two-footed animal.
truth	D'p'ha <i>adj</i> long
Dhammatā <i>m</i> righteous	D'p'haratāy <i>adj</i> long
man he who acts	D'p'anasarabodhi <i>m</i> a pre-
righteously	vise Pūṭṭha nam.
Dhammaloka <i>f</i> a discourse	of D'atthā
on Dhamma (Law).	

Dipado <i>m</i> he who gives light	Dummedhī <i>m</i> illiterate man
Dipi <i>m</i> tiger	Dundubhī <i>f</i> drum
Digāmi <i>f</i> tigress	Duracaro <i>m</i> misconduct
Dipo <i>m</i> island	Duraṅ <i>adv</i> far away
Dippatī <i>3rd c</i> dipa to shine	Duteyyaṅ <i>n</i> message
Diva <i>inde</i> on day	Dutiya <i>ord num</i> second
Divaso <i>m</i> day	Dutiyasāvakatthinaṅ <i>n</i> second disciple sh p
Dohāpayatī <i>3rd c</i> duha (<i>causal</i>) to milk	Dattha <i>adj</i> wicked disobedient
Doranassay <i>n</i> displeasure distress	Dutthagāminī name of a great Sinhalese King
Dosaggi <i>f</i> fire of malice	Duve <i>cardinal n m</i> two
Doso <i>m</i> malice anger	Dvādasā <i>card num</i> twelve
Du <i>pref</i> bad ill	Dvādasakira <i>adj</i> twelve fold
Dubbala <i>adj</i> weak feeble	Dve <i>num</i> two
Dubhatī <i>1st c</i> dubha to injure betray	Dvi <i>card num</i> two
Duccaritaṅ <i>n</i> ill conduct	
Ducchanna <i>adj</i> ill thatched	
Duggata <i>adj</i> poor	
Duggatī <i>f</i> bad state of exis tence	
Duhayatī <i>7th c</i> to rain exces sively	
Duhita <i>f</i> daughter	
Duyyano <i>m</i> bad man	
Dukkhaṅ <i>n</i> sorrow	
Dukkhanirodho <i>m</i> extinction of sorrow	
Dukkan rodhagāminī <i>adj f</i> that which leads to the extinction of sorrow	
Dukkhasamūhāro <i>m</i> origin or source of sorrow	
	E
	Eka <i>adj</i> one (<i>numeral</i>) cer tain
	Ekacca <i>pro n</i> certain
	Ekadā <i>inde</i> one day once
	Ekādasama <i>ord num</i> eleventh
	Ekaghāna <i>adj</i> solid
	Ekaka <i>adj</i> alone
	Ekamatika <i>adj</i> one minded
	Ekasāro <i>m</i> certain
	Ekantaṅ <i>adv</i> perfectly
	Ekārasa <i>cardinal num</i> eleven
	Ekekaṅ <i>pro n</i> one by one each
	Ekunavisatī <i>cardinal num</i> nineteen
	Elako <i>m</i> ram

Elāro* <i>m</i> name of a Tamil king	Gantva <i>inde p p</i> of gamu. to go
Esati <i>1st c</i> isa to search	Garahitvā <i>inde p p</i> of gara hati to rebuke, in sult
Eso <i>m</i> nominative sing of eta this that	Gāravo <i>m</i> regard respect
F'arahu <i>inde</i> at present	Garukaro <i>m</i> reverence
Ettavata <i>adv</i> so far to that extent	Garukaroti <i>6th c</i> kara with garu to revere
Evay <i>inde</i> thus	Garukatva <i>inde p p</i> of garu- karoti
Fvarupa <i>adj</i> such, of this sort	Garulo <i>m</i> a kind of bud
	Gāthā <i>f</i> stanza
	Gattag <i>n</i> body limbs
	Gehacchadanato from the roof of the house
Gabbhaseyyā <i>f</i> lying in the womb	Gharag <i>n</i> house
Gabbho <i>m</i> embryo foetus	Ghatag <i>n</i> ghee
Gacchanta <i>pre p</i> of gacchati	Ghatayati <i>7th c</i> glāta to unite put to gether
Gacchati <i>1st c</i> gamu to go	Ghateti <i>7th c</i> gha'ta to unite put to gether
Gahapati <i>m</i> householder	Gheyyati <i>5th c</i> to take
Gahetva <i>inde p p</i> of gaha to take	Ghosako <i>m</i> name of a per- son
Gimadyiro <i>m</i> entrance to the village	Gilinan <i>n</i> sickness
Gimako <i>m</i> hamlet	Gimho <i>m</i> summer
Gamma <i>pot p p</i> of gamu <i>1st</i> <i>c</i> to go	Giri <i>m</i> rock
Gimo <i>m</i> village	Gita* <i>n</i> singing
Ganayati <i>7th c</i> gana to count	Go <i>m</i> bull
Gandho <i>m</i> smell	Gocaro <i>m</i> pasture
Ganti <i>7th c</i> gāpa to count	Golā <i>f</i> iglana
Ganhati <i>5th c</i> gāl'a to take	Gorātalā <i>m</i> butcher
Gan'he'e <i>7th c</i> gantla to arrange one with another	Gomko <i>m</i> cattle owner
	Gozo <i>m</i> bullock

Gotamo <i>m</i> the family name of the Buddha.	Hina: <i>adj</i> mean
Gotrabhu <i>adj</i> <i>n</i> that which exceeds its family or race.	Hinag: <i>n</i> low state, laity
Gottag <i>n</i> family, race	Hinati: <i>1st c</i> hi, to go
Gubhasivo <i>m</i> name of a certain king	Hinaviriya: <i>adj</i> inactive, indolent.
Gulo <i>m</i> ball, sugar	Higsaṭi: <i>2nd c</i> hūsi, to hurt
Gunava <i>m</i> virtuous man	Hiri: <i>f</i> shame for sinning.
Guno <i>m</i> virtue	Hirimantu: <i>adj</i> ashamed of sinning
Gutta <i>p p p</i> of gupa <i>7th c</i> to protect	Hitag: <i>n</i> benefit
	Hiyo: <i>inde</i> yesterday
	Hora: <i>f</i> hour
	Hoti <i>1st c</i> hu, to be, to become

H

Halag <i>inde</i> no use	I
Haññate <i>1st c pass</i> hana, to kill	Icchanta: <i>pre act p</i> of icchatī desiring.
Hayso <i>m</i> swan	Icchatī: <i>1st c</i> to wish, desire (Isu)
Harati <i>1st c</i> hara to take away, convey	Icchita: <i>p p p</i> of isu to wish for.
Hari <i>adj</i> beautiful, lovely	Idag: <i>n nom & acc sing</i> of ima: this
Hata <i>pass dec p p</i> of harati	Iddhi: <i>f.</i> magic power, development.
Hatthiroho <i>m</i> elephant rider	Idha: <i>inde</i> here
Hatthi <i>m</i> elephant	Ijjhati: <i>3rd c</i> idha to flourish.
Hattho <i>m</i> hand	Ikkhati <i>1st c</i> ikkha to see
Have <i>inde</i> certainly	Ima: <i>pro n.</i> this
Hayati <i>3rd c</i> ha, to decrease	Ināyiko: <i>m</i> debtor
Hemamālā <i>f</i> name of a princess	Indhanaḡ: <i>n</i> fuel
Hettha: <i>inde</i> below	Indriyaḡ: <i>n</i> sense
Hetu <i>m</i> original cause	Isi: <i>m</i> ascetic,
Hetuppabhava: <i>adj</i> sprung from a cause	Isipatanag: <i>n</i> hermitage
Himalayo: <i>m</i> the Himalaya mountains.	Isi: <i>f</i> the pole of the plough
	Īso: <i>m</i> Lord, master.

Issara *adj* supreme influential
 Ita *pass dec p* of eti affected
 Itha *adj* desired
 Ithi *f* woman

J

Jahati *1st c hā* to abandon
 Jagaratita *adj* weakened de
 crepit
 Jalag *n* water
 Jalag *n* net
 Jalandhi *m* sea
 Jalanta *m pre act p* of jalati
 Jalati *1st c jala* to shine
 Jāhita *pass dec p* of jileti to
 light (lit)
 Jambudipo *m* the continent of
 India
 Janako *m* father
 Janani *f* mother
 Janapado *m* country
 Jinapado *m* inhabitant of a
 country
 Jināti *5th c jā* to know
 Jano *m* people
 Jari *f* old age
 Jata *act p j* of jana "th c to
 be born
 Jati *f* entanglement
 Jitakrako *m* born child
 J'atra *adj* having pth
 Jati *f* birth
 Jit lhammo he whose nature is
 birth or one sub ec*
 to brth

Jayati *1st c ji* to conquer
 Jetavanamahavihāro *m* Jeta
 vana great monas
 tery

Jethakasethi *m* chief royal
 cashier

Jhanag *n* trance rapture

Jhaya *adj m* thoughtful medi
 tative

Jināti *5th c ji* to conquer

Jino *m* conqueror of passions

Jita *pass dec j* of jināti con
 quered

Jivati *1st c jiva* to live

Jivika *f* livelihood

Jivitakkhaya *m* extinction of
 life

K

Kaccāyano *m* name of a person

Kadi* *inde* when

Kadici *inde* ever anytime

Kadali *m* plaintain tree

Kadriyag *n* stinginess

Kahipano *m* a coin

Kako *m* crow

Kalaho *m* quarrel

Kalapakkho *m* dark half of a
 month

Kalo *m* time death

Kalyana *adj* good

Kalyāṇakari* *adj m* he who
 does meritorious
 deeds.

Kalyāṇaḥ * <i>adj.</i> n good, merit	Kāretuḥ: (<i>caus</i>) infinitive of karoti
Kamalaḥ * n lotus	Karini <i>f</i> she-elephant
Kāmasukhalikā * <i>f</i> indulgence in sentient pleasures	Karoti: 6th c kara, to do-
Kāmarāgīśanṭhavo: m. intimacy with sensual pleasures	Karunā * <i>f</i> kindness, compas- sion.
Kāmatanḥa: <i>f</i> thirst for the gratification of the sentient pleasures	Kīruṇṇāḥ * n, kindness.
Kāmmanto * m business, action	Kasati * 1st c kasa, to plough
Kāmo m sensual pleasure, passion	Kāsi: m inhabitant of Kāsi
Kāmpati * 1st c kampa, to trem- ble, shake	Katthayati 7th c kattha, to praise
Kānūthabhiṭṭi: m younger brother	Kassako: m husbandman
Kāṇha * <i>adj</i> black sinful, do- meritorious	Kassapo * m name of a person
Kāṇkhi <i>f</i> doubt	Kata * p p p of Karoti
Kāññi: <i>f</i> girl virgin	Katama: interrogative pro. n, what, who, which
Kāṇṇaṇṇaḥ: n ear and nose	Kathag: inde. how
Kāṇṇa * <i>adj</i> pleasant	Katipīḥag: <i>adv</i> for a few days
Kāṇṇi: m desert	Katṭabba: pot p p karoti
Kāpi: m monkey	Katthag: n wood
Kāppati 1st c kappā to prepare to be fit	Katthāṅgarukkhbo: m rotten, burnt tree
Kāppatthitika <i>adv</i> lasting for a Kappa	Kattheti: 7th c kattha to praise
Kāppeti * 1st c (<i>caus</i>) kappā to make, prepare	Katthivato: 7th c pass kattha, to praise
Kāpuriso: m mean fellow	Kattug * infinitive of karoti
Kāraṇaḥ: n reason, cause	Kavi * m poet
Kāraṇi: <i>f</i> duty	Kayirati. 6th c kara, to do,
Kāraṇiya 1st p p of karoti	Kāyo: m body,
Kārenta: (<i>caus</i>) act pre. p of karoti	Khādanīyādi n edibles etc
	Khādāti: 1st c khāda to devour, eat
	Khādīro: m a tree which is full of pith
	Khaggo: m sword.
	Khamā: <i>f</i> . forgiveness, patience.

Khamapeti: 1st c khama: to pardon (causal)	Kitteti: 5th c to explain.
Khamati: 1st c to be patient, to endure bear	Kitti: f lame
Khanati: 1st c to dig	Ko: pro n nom sing m of ki: who
Khattiya: ady belonging to the ruling race	Koci: pro n whosoever.
Khattiyāni: f prince's	Kodhabhūhu m conqueror of anger
Khattiyo: m a śatrya, one belonging to the ruling race	Kodhano: m quick tempered man
Khayo: m exhaustion, dimi- nution, loss destru- ction	Kodho: m anger
Khema: ady sheltered	Kokanada: f name of a goddess
Khettag: n field.	Kokilo: m Indian cuckoo
Khipa: imp p p of khipa: 1	Kolito: m name of a person.
Khipati: 1st c to throw away	Konlāṇṇo: m the Buddha's dis- ciple who first at- tained the highest wisdom
Khippay: inde soon immedi- ately	Kosambiko m inhabitant of Kosambi
Khitrā: n milk	Kosinārako m inhabitant of Kusināra
Khudi: f hunger	Koti f end, accomplishment
Kiccag: n duty	Kotthi: m part, portion.
Kilama: 1st c to be tired.	Kubbetha: pot tense. kara: to do
Kilati: 1st c to play	Kucchi: f the belly, the womb
Kilesa m passion	Kuco m the breast of a female
Kili: 1st c past t to play	Kuddecarag: inde ever
Kimuta inde how much more	Kubaka: ady deceitful cheating
Kig: inde what	Kubig: inde where
Kupā: 5th c to buy, to ex- change.	Kujjhanta act pres p of kuj- jha: an angry per- son.
Kūci: n anything	Kujjha: 1st c to be angry
Kinkaro m servant	Kukkuccako: m remorseful, sensitive.
Kittayati 5th c to explain praise	

kukkutapotako *m* chicken
 kukkutti *f* hen
 kukkuto *m* cock
 kulapati *m* master of a family
 kulava *adj* of high birth
 kumārī *f* princess maiden
 kumaro *m* prince young boy
 kumbhakāro *m* potter
 kummo *m* tortoise
 kuñjaro *m* elephant
 kupo *m* well
 kuppatti *3rd c* to be displeased
 ed be angry
 kusita *adj* indolent slothful
 kutavag *n* nest
 kutumbiko *m* wealthy man
 kutumbag *n* family estate
 kutumbiko *m* wealthy man
 kuvalayaṇ *n* water lily

L

Labhati *1st c* to get obtain
 Labho *m* gain
 Laddha *p p p* of labha to
 obtain
 Laddhuṇ *inf.* of labha to
 obtain
 Lagga *a l* stuck attached
 tied, adhering
 Lajja *f* shame
 Lakkhaṇaṇ *n* mark, omen
 characteristic
 Lamaka *adj* mean low
 Lanāpetvā *m lē (causal) p*
 of lañchati to seal

Lañchati *1st c* to seal
 Lankā *f* Ceylon
 Lata *f* creeping plant
 Lekhanay *n* letter
 Limpatti *2nd c* to smear
 Lokidhamo *m* meanest of the
 world
 Lokasannivāso *m* existence in
 the world
 Lokavāllihano *n* progress of
 the world
 Loko *m* the world people
 Lola *adj* greedy
 Lomay *n* hair fur
 Lubbhati *3rd c* to covet de
 sire
 Lumpati *2nd c* to cut off
 Lunāti *5th c* to cut mow

M

Ma *inde* not
 Maccheravinayo *m* subjugation
 of avarice
 Macco *m* man
 Maccu *m* evil one death
 Madisa *pronominal adj* (per
 son) like me
 Madhu *n* honey
 Madhukaro *m* bee
 Madhura *a l* sweet
 Madhurattaṇ *n* sweetness
 Maggiko *m* traveller
 Maggo *m* way, course
 Mahājano *m* public
 Mahākulaṇ *n* great family

Mahāh <i>m</i> name of a person	Manava <i>m</i> young man
Mahallako <i>m</i> old man	Manjuko <i>is</i> frog
Mahīmuni <i>m</i> the Great Monk	Mangalag <i>n</i> blessing luck, boon
Mahanadi <i>f</i> great river	Mānita <i>pass dec p p</i> mineti to adore
Mahinimo <i>m</i> name of a person	Manku <i>adj</i> restless troubled
Mahipajipatigotami <i>f</i> name of a nun	Māññati <i>3rd c</i> to think know
Mahapphala <i>adj</i> greatly fruitful	Māno <i>m</i> pile
Mahisakkīro <i>m</i> great entertainment	Manomaya <i>adj</i> springing from (or caused by) the mind
Mahisurappo <i>m</i> name of a person	Manopubbangama <i>adj</i> having mind for its precursor, forerunner
Mahīupisikā <i>f</i> great female lay disciple	Manosettha <i>adj</i> having mind for its chief
Maheṣṭ <i>f</i> queen	Mayaṇ <i>n</i> flesh
Mahiso <i>m</i> buffalo	Mantayati <i>7th c</i> to consult, speak privately
Majjati <i>f</i> she cat	Manteti <i>7th c</i> to consult, speak privately
Majjati <i>3rd c</i> to madden in toxicite	Manto <i>m</i> charm
Mayhama <i>adj</i> middle	Mānusika <i>adj</i> human
Majjhimavayaṇ <i>n</i> middle age	Manusso <i>is</i> man
Makaso <i>is</i> mosquito	Mitrabandhanag <i>n</i> fetter of evil
Makkati <i>f</i> she-monkey	Marayaṇ <i>n</i> death
Makkato <i>m</i> monkey	Marapanta <i>adj</i> ending in death
Mala <i>f</i> garland wreath	Mārenta <i>1st act p</i> of mara <i>1st c (caus)</i> to kill
Mallikādevī <i>f</i> queen Mallikā	Māso <i>m</i> month
Malya <i>n</i> dirt dust stain	Missa <i>is le</i> not
Mama <i>pers p 1st p sing gen & D'</i>	Māta <i>act dec p n n</i> of māta's dowl
Maṇ <i>pers 1 1st p sing acc</i>	Māta <i>f</i> mother
Manag <i>n</i> mind	
Marayaṇ <i>n</i> death	
Mānasa <i>adj</i> mental	
Mānava <i>f</i> maiden	

Matango <i>m</i> elephant	Mogha <i>adj</i> empty, fruitless
Matapitaṇṇo <i>m plu</i> parents	Mohaggi <i>m</i> fire of delusion
Matta <i>pass dec p</i> of majjati intoxicated	Moho <i>m</i> delusion
Mattaññu <i>m</i> he who knows moderation (in eat ing)	Mokkhamaggo <i>m</i> way to deli verance
Mitulo <i>m</i> uncle	Mokkho <i>m</i> deliverance
Maya <i>f</i> illusion deceit	Monag <i>n</i> peace
Māyavi <i>adj</i> deceitful deluded	Muddika <i>f</i> vine wine
Mayhaḡ <i>1st pers pro n dat</i> or gen sin	Mukhaḡ <i>n</i> mouth
Maya <i>pers p 1st p sing loc</i>	Muñcati <i>2nd c</i> to release
Medhavi <i>m</i> wise man	Muni <i>m</i> monk
Medini <i>f</i> earth	Musa <i>f</i> lie
Megho <i>m</i> cloud	Musiko <i>m</i> rat mouse
Metta <i>f</i> compassion friendli ness towards all beings	Mutta <i>pass dec p p</i> of muñ cati released
Micchaditthi <i>f</i> false view irrational belief	Muttahāro <i>m</i> necklace
Migadāyo <i>m</i> name of an ancient Buddhist hermitage	Mutti <i>f</i> deliverance
Migavaḡ <i>n</i> deer hunting	
Migo <i>m</i> deer	
Milayati <i>3rd c</i> to fade away feel fatigue	
Mināti <i>5th c</i> to measure	
Mitabhani <i>m</i> one who speaks moderately	
Mitto <i>m</i> friend	
Modakaḡ <i>n</i> sweet meat	
Modati <i>1st t</i> to rejoice	

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Nahko <i>m</i> & <i>n</i> finger nail	Nassati <i>3rd c</i> to perish
Nakhaṅ <i>n</i> finger nail	Ñatoko <i>m</i> relative
Nakkhattaṅ <i>n</i> star	Nāteyya <i>pot p-p</i> of janati to know
Naligaro <i>m</i> house thatched with bamboo leaves	Ñati <i>m</i> relative
Nalo <i>m</i> a bamboo	Natu <i>inde</i> but not.
Nāmaṅ <i>n</i> name	Nava <i>adj</i> new.
Namati <i>1st c</i> to bow down.	Nāvā <i>f</i> , ship, boat
Namo <i>inde</i> bow, hail	Nāviko <i>m</i> sailor
Ñānadassanaṅ <i>n</i> sight of knowledge	Navuṭi <i>cardinal num. f</i> ninety.
Ñānakarani <i>adj f</i> producing, bestowing wisdom	Nāyanaṅ <i>n</i> eye
Ñānaṅ <i>n</i> knowledge	Nāyasaigaro <i>m</i> ocean like logic
Ñānasāigaro <i>m</i> the ocean like wisdom.	Nayati <i>1st c ni</i> , to lead
Nandirāgasahagata <i>adj</i> accompanied by use of desire.	Nāyo <i>m</i> logic, method
Nāṅgalaṅ <i>n</i> plough	Nāyo <i>m</i> knowledge, highest wisdom.
Ñāni <i>adj</i> . wise	Nekkhammaṅ <i>n</i> . emancipation from (household life) passions
Narapati <i>m</i> king	Nettaṅ <i>n</i> eye
Nāri <i>f</i> woman	Netti <i>inde. p. p.</i> of neti or nayati
Naro <i>m</i> man	Ni in, down, away, less
Nāyati <i>3rd c (causal)</i> to destroy, demolish	Nibbānaṅ <i>n</i> Nirvāna, annihilation of passions
Nāyati <i>(caus) pres tense, 3rd p sin.</i> of niseti	Nibbāpeti <i>3rd c (causal)</i> , to cause to extinguish
Niseti <i>3rd c. (caus)</i> to destroy demolish	Nibbatto <i>act dec p</i> of nibbatati. <i>3rd c</i> to be born
Nāso <i>m</i> ruin	Nibbāti <i>f</i> nibbāya deliverance.
Nassati <i>imperative 2nd per sin</i> to perish	Nicca <i>adj.</i> permanent, everlasting
	Niccaṅ <i>inde</i> always

P.

- Pa *forth, before*
 Pabbajja *f. ordination entrance into priesthood.*
 Pabbajito *m he who has entered into priesthood or homelessness*
 Pabbajetabba *pot p p (causal) of pabbajati*
 Pabbato *m mountain, rock*
 Pabbhāsi *1st c. bhū with pa to rise*
 Pācanag *n. goad*
 Pacati *1st c to cook*
 Paccigacchanta *pre act p pati + i + gamu to return.*
 Paccigacchati *1st c with pati + ā, to return*
 Paccimitto *m enemy*
 Paccāññissig *past tense 1st pers sin to realize he come certain*
 Paccanto *m interior*
 Paccassosug *past tense 3rd pers plu to assent, promise*
 Paccakabudhho *m sub-Buddha*
 Paccha *inde after*
 Pacchima *adj western*
 Paccusso *m morning dawn*
 Pacita *p p p of paca 1st c to cook.*
 Padhanakkhama *adj worthy of carrying out strenuous exertion*
 Padhina *adj chief, paramount*
 Paggaho' m *strenuous exertion.*
 Paggayha *inde p p of pagga nhiti to exert, hold out*
 Pabhinag *n emancipation destruction*
 Pabhitabba *pot pass dec p of pa + hi to abandon eradicate*
 Pahiya *inde p p of pa + hi 3rd c to abandon*
 Pabina *imp dec p of pa + hi 3rd c to abandon*
 Pahiṇsi *hi with pa 4th c to send*
 Pahiṇa *p p p of pa + hi to send*
 Pahiṇatto *adj m intent resolute*
 Pahiṇi *1st c hi with pa to be sufficient*
 Pa,ā *f being subject*
 Pajaha'ti *1st c to abandon put away*
 Pajjati *hi 3th c. with pa to realize.*
 Pa,āva *inde p p of pa,ā 3th c to drive*
 Pajjola *m light lamp.*
 Pa,uggo *m cloud rain*
 Pakkhiati *kha with pa 1st c to know, make known*

Pakaseti <i>1st c (caus) kusa with</i> <i>pa to expound</i>	Pañca <i>card numeral five</i>
Pakaso <i>m light ray</i>	Pañcadasa <i>card numeral fif</i> <i>teen</i>
Pakata <i>adj famous</i>	Pañcama <i>adj ord num fifth</i>
Pakkhipati <i>khupa with pa to</i> <i>throw or put in</i>	Pañcavaggiya <i>adj belonging to</i> <i>the company of five</i>
Pakkho <i>m fortnight</i>	Pandīcag <i>n characteristic of</i> <i>a Pundit</i>
Pakkosati <i>kusa with pa 1st c</i> <i>to call</i>	Pañho <i>m question</i>
Pālako <i>m protector</i>	Pāni <i>m hand</i>
Palalay <i>n straw</i>	Pamita <i>adj excellent sweet</i> <i>nice</i>
Palato <i>act dec p p of pala</i> <i>yati to flee away</i>	Pañña <i>f wisdom</i>
Palayati <i>3rd c lv with pa</i> <i>to flee away</i>	Pannakuro <i>m reward</i>
Palayati <i>pāla 7th c to protect</i>	Pannag <i>n leaf letter</i>
Paletabba <i>pot p p of Paleti</i> <i>to protect</i>	Pannarasa <i>ca d numeral fif</i> <i>teen</i>
Pāleti <i>7th c to protect</i>	Pannāsa <i>f card num fifty</i>
Pali <i>f the text</i>	Paññasa <i>f card num fifty</i>
Pālita <i>pas dec p p of paleti</i>	Pannasala <i>f monastery</i>
Pamadā <i>f young woman</i> <i>maiden</i>	Paññisati <i>f card num fifty</i>
Pamado <i>m indolence</i>	Pañnavantu <i>adj wise</i>
Pamocayati <i>2nd c muca with</i> <i>pa (causal) to set</i> <i>free release</i>	Paññiyati <i>imp 4th c to</i> <i>appear seem</i>
Pamoceti <i>2nd c muca with</i> <i>pa (causal) to set</i> <i>free release</i>	Pāno <i>m being creature</i>
Pamuñcatu <i>2nd c muca with</i> <i>pa to emit release</i>	Papa <i>adj sinful</i>
Pānag <i>n life</i>	Papaka <i>adj sinful</i>
Panātipato <i>m destroying life</i> <i>killing</i>	Pāpakari <i>m sinner he who</i> <i>commits sin</i>
	Papajano <i>m sinful man</i>
	Papamakku <i>m one who con</i> <i>ceals his own vice</i>
	Papamitto <i>m evil friend</i>
	Pāpag <i>n sin</i>
	Papiyo <i>m sinful person</i>

Pappeti* apa, with pa 5th c to approach	Parijānati* 5th c, with pari, to understand well, realize
Pappuyya* inde p p of papunāti	Parijani* 5th c with pari, to understand well, realize
Papanati 4th c to reach, gain	Parikkha* 1st c with pari 1st c to examine
Papatto m grand son	Parikkha* 1st c or 2nd c dec p of parikkha yati, exhausted
Para pro n o'ner	Parijho* m burning
Para* opposite opposed to	Pariṇāy n measure duration
Paribhavaṇṭa act 1st p of paribhavaṇṭi to follow the course of run	Pariññāta p p p of pari + ññā to know exactly
Parabhavo m ruin	Pariprava-adj unsteady, waver ing
Parakkhamāṇi 1st c kamu with pari to strive hard	Pariparaṇi 1st c para with pari to be completely full in crease
Parakkhamo m exertion	Pariṣa / assembly
Parapuggalo m other person	Pariyayjāvaṇi 2th c with pari to avoid abstain
Paraloka m the other world	Pariyayjāṇi* 2th c with pari to avoid, abstain
Parama adj excellen* highest greatest best	Pariyāṇi* adj surrounded
Parami / perfection	Pariyāyag m cell monas ery
Parampari / series, genera tion lineage	Pariyāyā inde p p of pari + yā 1st c to offer food p o' n' wa upon
Parivāṇāṇa adj belong ng to others	Pariyātakko m reflection, 1st c 1st
Parasa o m other being	Pariyāta p p p of pari + tā to surround
Pari prefix used for trial ing e c, surround ng	
Paribhūṇṭi 1st c with pari to en oy parake of	
Paricea : 1st p p of pari + 1st c to perceive un der and pene ra	
Parileva 1st c to lament	
Parilho m lamenta n	
Parilayaṇi 3rd c with pari to decrease	
Pari a c full decay on decayed per a d	

Patthiyato <i>~th c</i> (pass or wishers form) to wish for aspire	Pibati <i>pa 1st c</i> to drink
Patthita <i>pass p p</i> of pattheti to wish for aspire	Pilindhinag <i>n</i> ornament
Patti <i>m</i> foot soldier infantry	Pingalo <i>m</i> name of a king
Pattug <i>infinitive</i> of pajjati to arrive approach	Pinita <i>adj</i> pleasant lovely
Payojeti <i>2nd c</i> yuja with pa to instigate conduct direct employ (causal)	Pipasa <i>f</i> thirst
Pavattetug <i>infinitive</i> of pa+vatta to inaugurate esta- blish set on foot	Pisuna <i>v</i> slandering
Pavatti <i>f</i> news	Pita <i>~t</i> father
Pavattita <i>p p p</i> of pa+vatta to inaugurate esta- blish set on foot	Pithag <i>n</i> chair
Pavisati <i>1st c</i> to enter into	Piti <i>f</i> joy
Payirupāsati <i>asa 1st c</i> with pari+upa to sit beside, attend on associate with	Piva <i>1st c</i> pi to drink
Payirupisattha <i>pot 1 1</i> of payirupāsati to sit beside attend on associate with	Pivitug* <i>infinitive</i> of pa <i>1st c</i> to drink
Pecca <i>in le</i> 1 ear after or in the next existence	Piya <i>adj</i> affectionate plea- sant beloved lov- ing
Pekkhati <i>1st c</i> ikkha with pa to see clearly	Piyankaro <i>m</i> name of a person
Pemo <i>~t</i> affection	Pokkharani <i>f</i> pond
Phalag <i>n</i> fruit	Ponobhavika <i>adj</i> causing the renewal of exis- tence
Phalo <i>m</i> a plough share	Porana* <i>adj</i> ancient golden
Pharu <i>a</i> <i>adj</i> harsh	Posaniya <i>pot 1 1</i> of poseti to nourish
Phisuvihāro* <i>m</i> comfort ease well being	Posati <i>1st c</i> to nourish
	Poseti <i>~th c</i> to nourish
	Potako <i>m</i> young one
	Pothetva <i>inde p p</i> of potheti to beat
	Potujjanika <i>adj</i> fit only for the worldly minded
	Pubba <i>pro n</i> previous <i>adj</i> eastern
	Pabbāsisso <i>m</i> eastern monas- tery

Pucchati <i>1st c</i> to ask	R
Pucchāmaṇa <i>pre pass p</i> of puccha to ask	Ragadidusaka <i>adv</i> destructive of lust etc
Puggalo <i>m</i> individual person	Rāgaggi <i>m</i> fire of lust
Pujā <i>f</i> offering veneration	Rāgo <i>m</i> desire for sensual pleasure lust
Pujaniya <i>1st p p</i> of pujeti to adore (<i>7th c</i>)	Rāja <i>m</i> king
Puṇeti <i>7th c</i> puja to adore	Rājabhāto <i>m</i> soldier
Puṇita <i>7th c</i> puja to adore	Rājagahaṇṇa <i>n</i> an ancient town
Punabbhavo <i>n</i> rebirth	Rājāṇa <i>n</i> dust, dust of passions
Punadivaso <i>m</i> next day	Rajapuriso <i>m</i> king's execu- tioner royal officer
Puṇāti <i>5th c</i> to please	Rajasabha <i>f</i> royal assembly
Puññagā <i>n</i> merit	Rajataṇṇa <i>n</i> silver
Puññakari <i>adv m</i> he who does meritorious deeds	Rajjāṇa <i>n</i> kingdom
Punappunagā <i>inde</i> again and again	Rakkhati <i>1st c</i> to protect
Pupphāsanaṇṇa <i>n</i> seat of flowers	Rakkhanta <i>pre act p</i> of rakkha to protect
Pura <i>inde</i> in ancient times	Rakkhita <i>pass dec p p</i> of rakkhati
Purato <i>inde</i> in the presence	Ramati <i>1st c</i> to play
Purebhattaṇṇa <i>adv</i> before the mid day meal	Randhayati <i>1st c (causal)</i> to make subject to
Purisīdhamo <i>m</i> meanest of men	Randheti <i>1st c (causal)</i> to make subject to
Puriso <i>m</i> man	Raso <i>m</i> flavour taste juice, essence
Purisuttama <i>m</i> noblest of men	Ratanaṇṇa <i>n</i> gem precious thing
Puttadarā <i>m plu</i> wife and children	Ratho <i>m</i> chariot
Puttima <i>m</i> he who has chil- dren	Rati <i>f</i> desire
Putto <i>m</i> son	Ratthaṇṇa <i>n</i> country kingdom
Puthujāṇo <i>m</i> worldly man	Ratti <i>f</i> night
	Ravi <i>m</i> sun
	Rocati <i>1st c</i> ruca to please

Sakkato <i>pass dec p 1</i> of sakkaroti to honour	Sameti <i>3rd c</i> sama to pacify
Sakkatva <i>inde p 1</i> of sakka- roti to honour	Sāra <i>11</i> lord (causal)
Sakkha <i>m</i> witness	Sameti <i>f</i> due respect
Sāla <i>f</i> hall	Samujjhati <i>3rd c</i> udha with say to accomplish
Sāli <i>m</i> hill paddy	Samiko <i>m</i> heir lord
Samādhi <i>m</i> concentration of mind peace	Samūjjati <i>1st c</i> to tremble shake
Samagga <i>adj</i> united	Samarati <i>1st c</i> to shake water
Samāhita <i>p p p</i> of saṁ + ā + hi to concentrate	Samiti <i>f</i> association society
Samajātika <i>adj</i> having equal birth	Samvā <i>inde</i> well
Samalankata <i>a /</i> well adorn ed	Samma <i>4th c</i> <i>m</i> right living
Samano <i>m</i> recluse	Sammaditthi <i>m</i> right view
Samaraka <i>adj</i> inclusive of maras	Sammajjātabba <i>pot p p</i> of sammajjati
Samaranganaj <i>n</i> battle field	Sammakammanto <i>11</i> right action
Samaruha <i>pass m act der</i> <i>p p</i> of samaruhati (mounted)	Sammannati <i>3rd c</i> mana with say to decide agree to select
Samāsetha <i>pot tense 3rd per sin 1st c</i> to asso- ciate with	Sammannatābba <i>pot p p</i> of sammannati to de- cide agree to select
Samatho <i>11</i> peace	Sammasambhū <i>11</i> right tran- quility
Samativijhata <i>3rd c</i> to pene- trate leak	Sammasambodhi <i>11</i> the highest wisdom
Samavayo <i>m</i> collection	Sammasankappo <i>m</i> right as- piration
Samayo <i>m</i> time view belief	Sammasati <i>f</i> right recollec- tion mindfulness
Sambodho <i>m</i> perfect enlight- ment	Sammati <i>3rd c</i> to pacify to be pacified
Sambuddha <i>pass dec p</i> of sambujjhati (well realized)	Sammasacca <i>f</i> right speech
	Sammasāyamo <i>m</i> right effort

Sammukhikkhāro' <i>m</i> meeting, presence	Sankhāro <i>m</i> conformation
Sampajano' <i>m</i> knowing, under standing, being conscious	Sankilesati <i>kikisa</i> with saḅ 7th c to soil.
Sampanna' <i>adj</i> endowed with	Sannicaro <i>m</i> acquisition
Sampapeti' <i>pt</i> with sa' (caus) to cause to approach	Sannādhaya <i>rule</i> p p of saḅ + ni + dhā 1st c. to keep, bear
Sampayogo' <i>m</i> union associa tion	Sannipatati 1st c to meet to gether, assemble
Samphappalāpo <i>m</i> empty talk	Saññojanaḅ <i>n</i> letter
Samphasso' <i>m</i> touch	Sarsaggo <i>m</i> association
Samudayadhamma' <i>m</i> that which has the nature of having an origin	Sarsiro <i>m</i> the world, con tinual existence
Samuddo <i>m</i> sea	Santa <i>acc</i> pre p of alhi being present
Samutthiti <i>thā</i> , 1st c with saḅ + u, to rise, originate	Santa' <i>adj</i> pacified, holy, peaceful
Samutthita <i>pass</i> p p of sa mutthiti, to rise originate	Santapo <i>m</i> burning
Samanugata <i>adj</i> well followed	Santappati 1st c to entertain, treat
Sāṅkaranta <i>act</i> p p of saṅ carati to walk to gether	Santhāgiraḅ <i>n</i> congress hall, town hall
Sandhi <i>m</i> junction combination	Santi' <i>f</i> serenity, peace, eternal peace
Sanghabhedo <i>m</i> breach of the order	Santilaḅ <i>n</i> presence vicinity
Saṅgaho <i>m</i> en enclosure	Santhavo' <i>m</i> friendship
Saṅgho <i>m</i> window	Santimha' <i>adj</i> contented
Saṅgha' <i>m</i> real order	Sintuṭṭhi <i>f</i> contentedness
Saṅgha' <i>adj</i> null	Saṅvaccharo' <i>m</i> d r year
Saṅghāṇṇi <i>caṅ + a</i> 1st c to rise, use	Saṅvato <i>m</i> association, living together
	Santari <i>f</i> null
	Santāra' <i>caṅ + a</i> , 1st c with sa' to be cord
	c ve

Sapattini <i>f</i> enemy	Satthag <i>n</i> art
Sappuriso <i>m</i> good man	Satthi <i>f</i> thigh
Saraja <i>adj</i> dusty	Sattho <i>m</i> weapon art
Sarambho <i>m</i> injury in return retribution retaliation	Sivako <i>m</i> disciple
Sarata <i>f</i> worthlessness	Sivakayugay <i>n</i> a couple of disci- ples
Sariputto <i>m</i> name of the chief disciple of the Buddha	Sivanag <i>n</i> ear
Sarirag <i>n</i> body	Siyango <i>m</i> evening
Saro <i>m</i> allow voice	Se <i>inde</i> used for euphony's sake
Sarojag <i>n</i> lotus	Senapiti <i>m</i> general
Sisanag <i>n</i> message dispensa- tion advice	Sen patutthag <i>n</i> general ship
Sassamanabrahamani <i>adj</i> in- clusive of recluses and brahmins	Setthi <i>m</i> royal cashier rich merchant
Sassag <i>n</i> paddy plant	Settha <i>adj</i> excellent
Satag <i>n</i> hundred	Setthitthag <i>n</i> the royal cashiership
Satakayugag <i>n</i> a pair of clothes	Sevati <i>1st c</i> sevati to serve
Satattag <i>n</i> sweetness	Sevitabba <i>pot p p</i> of sevati <i>1st c</i> to serve
Sattho <i>m</i> cunning man rogue	Seyyatha <i>inde</i> as just as
Sati <i>f</i> recollection	Seyyathidag <i>inde</i> that is to say namely
Satisambojjhango <i>m</i> the re- collection which is constituent of sup- reme knowledge	Sibbati <i>3rd c</i> to weave sew
Sato <i>m</i> recollective person	Sighag <i>adv</i> quickly
Satto <i>m</i> animal, being	Sighayayi <i>adj</i> going quickly
Sattadasa <i>card num adj</i> seventeen	Sihalo <i>m</i> the Singhalese
Sattarasa <i>card num adj</i> seventeen	Siho <i>m</i> lion
Sattati <i>f card num</i> seventy	Sijjhati <i>3rd c</i> sidha to be ac- complished take place
Sattha <i>m</i> Exalted One	Sikharag <i>n</i> top of a moun- tain
	Sikkha <i>f</i> precept
	Sikkhati <i>1st c</i> to learn train practise

ulāghatā <i>1st c</i> to praise	Sulhā <i>adj</i> good nice
Ulagā <i>n</i> precept moral practice	Subhāsita <i>pass p p</i> of subhā sati
Uliyayā <i>n</i> indolence	Sucariyā <i>n</i> good conduct
Uṭṭhātā <i>2nd c</i> aśā to sprinkle	Sucinna <i>pass p</i> well practised
Uṭṭhāyā <i>n</i> horn	Sudanta <i>adj</i> well trained
Uṭṭhā <i>n</i> head	Suddhi <i>f</i> holiness absolute purity
Uṭṭasāṅghabodhi <i>m</i> name of a person	Sudinno <i>m</i> name of a person
Uṭṭasapo <i>m</i> any creeping thing as a centipede	Sudo <i>m</i> cook
Uṭṭhāyā <i>n</i> head	Sujāno <i>m</i> goold man
Uṭṭaso <i>m</i> pupil	Sujjhātā <i>3rd c</i> sudhā to puri fy cleanse
Uṭṭā <i>adj</i> cold	Sukara <i>adj</i> easily done
Uṭṭāṭapariṭṭinayā <i>n</i> shelter from cold and wind	Sukaro <i>m</i> pig
Uṭṭho <i>m</i> affection friendship, love	Sukhādo <i>m</i> he who gives happiness or health
Uṭṭo <i>pers pro n</i> he	Sukhāyā <i>n</i> happiness
Uṭṭhāyā <i>pers p</i> that I	Sukhāvahā <i>adj</i> productive of happiness
Uṭṭhātā sulhā <i>1st c</i> to be splend i	Sukkāpakkho <i>m</i> the bright half of a month
Uṭṭānā <i>f</i> lamentation	Sukumāla <i>adj</i> delicate
Uṭṭhā <i>1st c</i> to feel sorry grieve for	Sunakkho <i>m</i> found dog
Uṭṭo <i>m</i> sorrow regret	Sunati <i>3rd c</i> su to hear
Uṭṭipanno <i>m</i> he who has at tained to the first stage of sanctifica tion	Suno <i>3rd c</i> su to hear
Uṭṭā <i>inf n</i> of su <i>3rd c</i> to hear	Sapannāta <i>pass p p</i> of su+ pān+ta <i>3rd c</i> to keep firm
Uṭṭhāyā <i>pers p</i> that thou	Sapāti <i>1st c</i> to sleep
Uṭṭasāṅgha <i>f</i> meekness obe dience	Suppatho <i>m</i> a straight path
Uṭṭā <i>pres</i> good well	Supya <i>c</i> supāte (<i>pass et im pers</i>) <i>1st c</i> to sleep
	Sura <i>f</i> liquor
	Su-āla <i>adj</i> wild <i>c</i> ed to liquor

Suñño <i>n</i> sun	Tamha <i>pers pro n m d n</i> <i>sing</i> from him or it
Suro <i>m</i> god	Tamhi <i>pers pro n m d n</i> <i>sing</i> in or on him or it
Susambuddha <i>pass p p</i> of su + saṅ + budha <i>3rd c</i> to realize well	Taṅ <i>pers pro n</i> him her or it
Sussati <i>3rd c</i> susa to drv up	Tanulaya <i>n</i> rice
Susoca <i>p 3rd p s</i> of socati to feel sorry	Tani <i>pers pro n n plur</i> they or them
Suta <i>pass dec p p</i> of sunoti to hear	Tanoti <i>6th c</i> tanu to expound
Suttantiko <i>m</i> a person versed in the discourses	Tanti <i>f</i> string of a lute
Suvannag <i>n</i> gold	Tapag <i>n</i> asceticism
Suvannanikkhag <i>n</i> golden coin golden piece	Tapassini <i>f</i> female ascetic
Suve* <i>inde</i> tomorrow	Tapaso <i>m</i> ascetic
Suvisuddha <i>adj</i> absolutely pure	Taraka <i>f</i> star
Svātana <i>adj</i> belonging to the next day tomorrow	Tireti (<i>caus</i>) <i>1st c</i> to cross
T	
Ta* <i>pers pro n f plur</i> they	Tasag <i>pers pro n f plur</i> to or for them or of them
Tabhi <i>pers pro n f plur</i> by or with them	Tasma <i>pers pro n m d n</i> <i>sing</i> from him or it
Tadā <i>inde</i> then	Tasmig <i>pers pro n m d n</i> <i>sing</i> in or on him or it
Tādisa* <i>adj</i> the same of that kind	Tassa <i>pers pro n m d n</i> <i>sing</i> to him or it & of him or it
Tahi <i>pers pro n f plur</i> by or with them	Tassa <i>pers pro n f sin</i> to her
Tahig <i>inde</i> there	Tassag <i>pers pro n f sing</i> in or on her
Takkasala <i>f</i> the ancient uni versity town of India	Tasu <i>pers pro n f plur</i> in or on them
	Tata <i>n</i> my dear my good sir (affectionate mode of address)

Tattha: <i>inde</i> there	Thapetvā: <i>inde p p.</i> of thapeti
Tatthipi: <i>inde</i> even so	to place
Tatiya* <i>ord num adj</i> third.	Thero* <i>m</i> therā elder
Tatra* <i>inde</i> there.	Thomaniya: <i>adj</i> praise-
Tava: <i>inde</i> still, yet	worthy
Tava <i>adi</i> till yet still	Ti: <i>card num adj</i> three
Tavaṃ <i>per p</i> thou	Tibbarāga* <i>adj</i> excessively
Tiṃtiṃ,adevaloko <i>m</i> tiṃtiṃ	sensual
sa heaven	Tinag* <i>n</i> grass
Tāya <i>pers pro n 2nd sing</i> by	Tinassalika: <i>f</i> a straw
or with thee.	Tigsa: <i>f card num</i> thirty
Tāya <i>pers pro n f 2nd sing</i>	Tigsati: <i>card num f.</i> thirty
by or with her	Tiparivatta* <i>adj</i> of triple
Tāyaṃ <i>pers pro n f sing</i> in	order
or on her	Tisso: <i>m</i> name of a person.
Tayo <i>card. num (plur)</i> three	Tissa: <i>pers. pro . f sing.</i> to,
Tāyo* <i>pers pro n f</i> they or	from, or of her
them	Tissaya <i>pers pro n f sing</i> to
Te. <i>pers pro n</i> they, them, to	from, or of her
thee, by thee	Titikkha* <i>f</i> patience.
Tebha <i>pers pro n m & n plur</i>	Titti* <i>f.</i> satisfaction
by or with them	Tumhāg* <i>pers pro n 2nd p</i>
Tehi: <i>pers pro n m & n plur</i>	plur to or for you
by or with them	or yours
Telaṃ <i>n</i> oil	Tumhaṃ <i>pers pro n 2nd p</i>
Telasa <i>card num adj</i> thirteen	sing to for or of,
Tesa <i>pers pro n m & n</i> by	thee
or with him or it	Tumhe* <i>pers pro n 2nd p</i>
Terasa <i>card num adj</i> thirteen	plur you,
Tesaṃ <i>pers pro n m & n</i>	Tumhehi* <i>pers pro n 2nd p.</i>
plur to or of them	plur by or with
Tesu <i>pers pro n m & n</i>	you.
plur in or on them	Tumhesu: <i>pers pro n: 2nd p</i>
Timbatiḥḥa <i>pl pres p</i> of	plur in or on you
thiha <i>3th c.</i> to close	Tumho* <i>per pr</i> you.

Tussati* 3rd c to please to be
pleased

Tuttha adj contented delight
ed pleased

Tutthi f satisfaction

Tutthidayo m reward

Tuvaṇ pers pro n 2nd p
sing thou or thee

Tuyhaṇ pers pro n 2nd p
sing to or for
thee or thine

Tvaṇ pers pro n 2nd p sing
thou or thee

Tvayaḥ pers pro n 2nd p sing
in or on thee

U

U up above superior

Ubbhayati 1st c u + bhu
to originate result
produce

Ubhayattha inde in both
worlds

Uccayo m accumulation

Ucchinna adj eradicated

Uechu n sugar cane

Udakaṇ n water

Udacca adj highest

Udaccabrahmanakulaṇ n the
highest Brahmin
family

Uddissa inde p p of udd + ati
to point out declare
recite (on account of

Uggacchanta pre act p of u +
gamu to use (1st c)

Uggamo m coming on appea
rance

Ukkhali f cooking vessel

Uklapa adj rubbish

Uluho n owl

Ummaggo m evil course tun
nel

Ūṇi adj less

Unhakiḷo n summer hot
weather

Upa pref near less next sub

Upacita p p p of upa + ci to
accumulate

Upadanakkhandho m khand
ha or aggregate spring
ing from attachment

Upadeso m advice

Upadbareva inde p p of upa
dhi + eti to inquire
into investigate

Upadhi m passion

Upadisiati disa with upa 1st
c to teach advise

Upadiyati imp 1st 3rd p s of
upadati to take in

Upagañchu p 3rd p plur of
upagacchati to fol
low

Upajjhayo m preceptor

Upakkilitta pass dec p p
soiled

Upako m name of a mendicant

Upanahi <i>adj</i> bearing hatred enmity	Ussavo * <i>m</i> snow
Upamissaya <i>inde p p</i> having depended on	Uttama <i>adj</i> noble highest best
Upadevaloko <i>m</i> higher heaven	Uttamango <i>m</i> head
Upasako * <i>m</i> lay devotee	Uttara <i>adj</i> northern
Upasamo <i>u</i> pacification quietude	Uthathi <i>tha</i> with <i>u</i> 1st <i>c</i> to get up rise
Upasampada <i>f</i> taking acqui- sition ordination	Uthāya <i>inde p p</i> of <i>uthati</i> - to get up rise
Upasanta <i>adj</i> serene pacified	Uyyānaya <i>n</i> pleasure garden
Upassayo <i>m</i> asylum dwelling	Uyyojeti 2nd <i>c</i> (caus) to send out
Upatisso <i>m</i> name of a person	
Upatthambhabhāva <i>adj</i> sup- portive	V
Upatthitathaya 1st <i>c</i> <i>tha</i> with upa to help	Vacag <i>n</i> word
Upatthita <i>adj</i> served ready present	Vaccho <i>m</i> calf
Upavadata 1st <i>c</i> <i>upa</i> with <i>vada</i> - to abuse insult	Vadanya <i>n</i> face
Upavāto <i>m</i> abuse censure	Vadati 1st <i>c</i> to speak
Upāyaso <i>n</i> de piration des- pair	Vaḍḍhati 1st <i>c</i> to grow
Upāyo <i>m</i> stratagem	Vaḍḍhaka <i>m</i> carpenter
Upeti 1 with <i>upa</i> to throw on lain	Vaḍḍhanattha <i>pot p p</i> of <i>vaḍḍ-</i> <i>hati</i> to grow
Upasathigāraṇa <i>s</i> the full o- chapel where st uposaṇa service is held	Vadhati 1st <i>c</i> to kill strike
Uppajja <i>s</i> 3rd <i>c</i> <i>pala</i> with <i>u</i> to be born	Vaḍḍhabba <i>pot p p</i> of <i>vaḍ-</i> <i>hati</i> to kill strike
Ura <i>n</i> heart beat	Vadhā <i>f</i> bride young wife
	Vāḍi <i>n</i> one who speaks speaker
	Vahanta <i>acc pre p</i> of <i>vahati</i>
	Vahati 1st <i>c</i> to bear carry.
	Vajjo <i>n</i> cattle shed
	Vāṇa <i>n</i> world hole
	Vanā <i>n</i> forest
	Vanna <i>s</i> desire for existence
	Vāṇeti 1st <i>c</i> <i>eti</i> to deceive

Vandati	<i>1st c</i> to worship adore salute	Vatthag	<i>n</i> cloth
Vandaniya	<i>pot p p</i> of van dati to worship adore salute	Vatthutanhā	<i>f</i> desire for worldly things
Vandita	<i>p p p</i> of vandi <i>1st</i> <i>c</i> to adore	Vayamo	<i>m</i> exertion
Vaniyo	<i>m</i> merchant	Vayati	<i>1st c</i> vā to blow
Vannado	<i>m</i> he who gives colour complexion	Vedana	<i>f</i> sensation feeling
Vannayati	<i>7th c</i> to praise	Vedayati	vida <i>7th c</i> to endure know
Vannavantu	<i>adj</i> having a beautiful complex ion	Vedeti	vida <i>th c</i> to endure know
Vanneti	<i>7th c</i> to praise	Vedo	<i>m</i> the Hindu scripture
Vapno	<i>m</i> colour caste efful gence	Vego	<i>m</i> haste
Vari	<i>n</i> water	Vejjakammag	<i>n</i> medical pro fession
Vaso	<i>m</i> residence dwelling	Vejo	<i>m</i> physician
Vasalo	<i>m</i> an outcaste	Velu	<i>m</i> bamboo
Vasanatthanag	<i>n</i> place for dwelling	Venayika	<i>adj</i> versed in vin aya
Vasanta	<i>act pre p</i> of vasati	Vetag	<i>n</i> enmity envy
Vasati	<i>1st c</i> to dwell	Verañja	<i>f</i> name of an ancient city in India
Vāsavo	<i>m</i> sakka the king of gods	Veyyakarūg	<i>n</i> discourse declaration
Vasi	<i>adj</i> subject or prone to	Vī	<i>pref</i> apart away
Vasi	<i>f</i> axe	Vibhavatanhā	<i>f</i> desire for annihilation in the very first form of existence
Vasipharasun	<i>n</i> axe & hatchet	Vibhasati	<i>1st c</i> to shine well
Vata	<i>inde</i> certainly	Vibhusita	<i>adj</i> well adorned
Vitapana	<i>m</i> & <i>n</i> window	Vibudho	<i>m</i> learned man
Vattag	<i>n</i> face	Vicarati	vi + carā <i>1st c</i> to walk or go about
Vattati	<i>3rd c</i> to exist to be	Vidhamati	<i>1st c</i> dhama with vi to destroy
Vatthado	<i>n</i> he who gives clothes		

Vidita: <i>pass. dec p p</i> of vīda to understand	Vinayati <i>1st c nī</i> with vi, to put away, subdue
Vigata <i>adj</i> free from	Vinayo <i>m.</i> modesty, discipline
Vigatavalāhaka <i>adj</i> free from clouds.	Vindati: <i>2nd c</i> vīda to get, enjoy endure
Viharati <i>1st c</i> vi + hāra to dwell	Vinñānag <i>m</i> mind, conscious- ness
Vihāro <i>m</i> monastery Buddhist temple	Vipanna <i>adj</i> failed, perished.
Vihā <i>m.</i> paddy	Vippabāya <i>inde p p</i> of vi + pa + ha to abandon entirely
Vijāleti <i>7th c</i> jāta, with vi to dis-entangle	Vippamutta <i>adj</i> freed from
Vijayo <i>m</i> name of the Indian prince who colo- nized Ceylon	Vippasanna <i>adj</i> exceedingly pleasant, pure
Vijayo <i>m</i> victory	Vippatisarī <i>adj</i> disheartened
Vijja <i>f.</i> education, knowledge	Vippayogo <i>m</i> separation
Vijjhati <i>3rd c</i> to pierce or shoot with an arrow	Vipula <i>adj</i> immense, great
Vikaca <i>adj</i> full blown	Virago <i>m</i> absence of lust
Vikasati <i>1st c</i> vi + kasa to blossom	Viraja <i>adj</i> stainless
Vikasi <i>kasa</i> , with vi. <i>1st c</i> <i>past t</i> to blossom	Viramati <i>1st</i> rama, with vi to abstain
Vikkinati: <i>5th c</i> vi + ki to sell	Viriyag <i>n</i> strength
Vilaso <i>m</i> charm beauty	Viro <i>m</i> brave and prominent person
Vilumpati <i>2nd c</i> lupi with vi to plunder	Virocati <i>ruca</i> <i>1st c</i> with vi, to shine clearly
Vimarśati <i>1st c</i> to inquire into	Vināsi <i>f</i> card num twenty.
Vimutti: <i>f</i> emancipation from passions deliver- ance	Vissakhi <i>f</i> street
Viri <i>inde</i> without	Vissajjati <i>7th c</i> sajja, with vi, to send forth, answer
	Vissiso: <i>m</i> intimacy, trust
	Vissajjhati <i>suddha</i> with vi <i>3rd c</i> to purify itself.
	Vissag <i>inde</i> separately

Vita <i>adj</i> freed	Yadisa <i>adj</i> of what kind or sort
Vitamala <i>adj</i> stunless	Yagu <i>f</i> rice gruel
Vitarati <i>1st c</i> tara with vi to cross pass away abandon	Yayati <i>1st c</i> to perform adore
Vitanna <i>pass dec p</i> of vitara ti escaped from free from	Yakkho <i>m</i> demon, friend
Vitivattati <i>3rd c</i> vi+ati to pass away give up	Yanag <i>n</i> vehicle
Vitudag <i>act pre p</i> of vitudati to strike sting	Yanado <i>m</i> he who gives vehicle
Vitudati* <i>1st c</i> tuda with vi to strike sting	Yasavantu <i>adj</i> famous, of reputation
Vivarati* <i>1st c</i> vara with vi to open	Yasassi <i>adj</i> famous glorious
Vivaritabba <i>pot p p</i> of vivara ti to open	Yatati <i>1st c</i> to exert, try
Viveko : <i>m</i> serenity, peace	Yathabhuta <i>adj</i> true, correct, real
Vividha <i>adj</i> various	Yathalabbhavantuttha <i>adj</i> quite contended
Vo <i>pers pro n plus</i> you by or with your	Yat'hakammay <i>adv</i> according to one's actions
Vuddho <i>m</i> elder	Yati <i>m</i> monk
Vunati <i>4th c</i> vu to restrain	Yato <i>act dec p</i> of yati.
Vuso <i>m</i> bullock	Yattha <i>inde</i> where wherever
Vuttha <i>f</i> rain	Yava <i>inde</i> until, while as long as
Vutta <i>pass dec p p</i> vadati	Yavajivag <i>adi</i> as long as or till the life lasts
Vyadhi* <i>m</i> disease	Yivakivag <i>adi</i> as long as
Vyadho* <i>m</i> hunter	Yo <i>relative pro n</i> who, that, which
Vyapita <i>adj</i> pervaded	Yodho <i>m</i> warrior
Vyasanag <i>n</i> ruin	Yottag <i>n</i> the tie of the yoke of a plough
Vyakaranag <i>n</i> grammar	Yuddhag <i>n</i> fight war
Y.	Yugag <i>n</i> pair couple
Yacati <i>1st c</i> to beg	Yujhatai <i>3rd c</i> to fight
Yaciyamāno* <i>pass pre p</i> of yacati	Yujjati <i>2nd c</i> to combine
Yadā <i>inde</i> when	Yuthag <i>n</i> herd
Yadi : <i>inde</i> if	Yuthapati <i>m</i> the head of a herd.
	Yutta <i>adj</i> fit
	Yuvati <i>f</i> maiden, young woman

ENGLISH -PĀLI VOCABULARY

A

Abandon v cya 1st c.
 Ability s bahag n
 Able sakka inde
 Abuse s upavido va
 Accept v gaha with pati 6th c
 Accumulate v es with upa 5th c
 Aciravali s aciravali f
 Acquire v lābhā 1st c
 Act s kammag n
 Active adj appamādi
 Admit (into the order) v vija
 with ja 1st c
 Adore v vanda 1st c
 Adoration s piyā f
 Adorned adj samalankata
 Advantage s anisayo m
 Advice s upadeso m
 Advise v upadisiati 1st c
 Affection s pemo m
 After pacchi inde
 Afraid (to be) v bhīyati 1st c
 Age s ayu n
 All pro n sabba
 Alms s dīnag n
 Alone * eko va
 Ali wise One s sabbhañña m
 Also api inde
 Always abhughaso inde
 muccat. adv

Ancient time (m) para mde
Anl. any ca
Anger & hostility m
Angry (to be) v bukha lupa
 3rd c
Animal's + satto n.
Any: pro n jo
Anyone pro n jo koci
Anything pro n yagkhiŋci
Appearance's ugũumo r.
Approach i apra with pa Cih e
 (may i oti)

Arrive : apa with : a 1th c
(papunat)

Let ϕ be the first

Isotonic 3 151 m2

Aslı v. puccino 1 yf.c.

Associate with v sayu 1st c
bhaja 1st c

Association a salvaggio in
samigamo in

Attain to : apa with pa *dhic*
(papunati) *adhi*
gacchati

B.

Bad man s dujano m

Ball's guide me

Banner : dhajo m

Bathe v. Unah, 3rd c.

Battle field samaranganan. 21

Beat v putha 2th c

Become *v* bhū *1st c*
 Bee *s* madhukaro *m*
 Before *purato inde*
 Beg *yaca 1st c*
 Beggar *s* yācako *m*
 Begin *v* rabha with *ā 1st c*
 Boing *s* pajā *f* satto *m*
 Benares *s* Baranasi *f*
 Bhikkhu *s* Bhikkhu *m*
 Birth *s* jati *f*
 Birth (having equal) *sama*
 jatika adj
 Blame *v* upavadatai *1st c*
 Blessed One *s* Bhagava *m*
 Blow *v* va *1st c* or *3rd c*
 Blue lotus *s* niluppalag *n*
 Body *s* sarirag *n*
 Born (to be) *v* vatu with *n*
 3rd c
 Boy *s* bala *m*
 Brahmin *s* brahmano *m*
 Brahma angel *s* brahma *m*
 Brahmacari *s* brahmacari *m*
 Breach in the order *s* sangha
 bhedo m
 Break *v* bhida *2nd c*
 Bring *v* aharati *1st c*
 Brother *v* bhatu *m*
 Buffalo *s* mahiso *m*
 Bull *s* go *m*
 Burn *v* dāha *1st c*
 Business *s* kammando *m*
 But not *na tu inde*
 Buy *v* ki *5th c*

carry = *vahati*

Cali *s* vaccho *m*
 Call *v* pakkosati *1st c*
 Cat (she) *s* majjari *f*
 Cattle shed *s* vajo *m*
 Cause *s* nidanaṃ *n*
 Cavalry *s* assasena *f*
 Celibate life *s* brahmacari
 yag n
 Certain *eka pro n*
 Certainly *adv* nunag
 Ceylon *s* Lanka *f*
 Chamber *s* gabbho *m*
 Characteristic *v* dhammatā *f*
 Charm *s* manto *m*
 Chicken *s* kukkutaṇḍaḥ *m*
 Chief *adj* agga
 Child *s* bala *n* durako *n*
 City *s* purag *n*
 Cleanse *v* sudha *3rd c*
 Close *v* thaka *7th c*
 Clothes (pair of) *s* sataṅkaya
 gag n
 Cloths *s* vatthag *n*
 Collect *v* ci *5th c*
 Come *v* gamu with *ā 1st c*
 Command *s* anā *f*
 Commit *v* kara *6th c*
 Complexion *s* vanṇo *m*
 Conducive (to be) *v* vatu with
 sag 1st c
 Conduct *s* acāro *m*
 Confidence *s* saddhā *f*
 Contented *adj* santuttha

Contentedness <i>s</i> santutthi <i>f</i>	Despise <i>v</i> ũi, with <i>ava</i> (<i>ava</i> <i>janiti</i>)
Contentment <i>s</i> santutthi <i>f</i>	Destroy <i>v</i> nasa 3rd <i>c</i> (<i>causal</i>).
Conquer <i>v</i> ji 1st <i>c</i> ji 6th <i>c</i>	Devadatta <i>s</i> Devadatto <i>m</i> .
Cook <i>s</i> sũdo <i>m</i>	Develop <i>v</i> bhũ (<i>causal</i>) 1st <i>c</i>
Cook <i>v</i> , <i>paca</i> 1st <i>c</i>	Devise <i>v</i> cinta 3rd <i>c</i>
Cooked rice <i>s</i> odano <i>m</i> .	Devour <i>v</i> khĩda 1st <i>c</i>
bhattag <i>u</i>	Dhammadinnĩ <i>s</i> dhammadin
Corn: <i>s</i> dhaññag <i>u</i>	nā <i>f</i> .
Covet <i>v</i> lubha 3rd <i>c</i>	Die <i>v</i> caatĩ 1st <i>c</i>
Cow <i>s</i> dhenu <i>f</i>	Diligently <i>adv</i> appamādi
Crow <i>s</i> kiko <i>m</i>	Disciple <i>s</i> sivaiko <i>m</i>
Cry <i>v</i> ruda 1st <i>c</i> .	Disciple (female) <i>s</i> sivaĩ <i>f</i>
Cut <i>v</i> chuchi 2nd <i>c</i>	Discourse <i>s</i> desanā <i>f</i>
	Discease <i>s</i> ibidho <i>m</i> .
	Do <i>v</i> kara (<i>karo's</i>) 6th <i>c</i>
	Doctrine <i>s</i> dhammo <i>m</i>
	Doer <i>s</i> ka'tu <i>r</i>
	Dog <i>s</i> si <i>m</i>
	Drink <i>v</i> pi (<i>pi's</i>) 1st <i>c</i>
	Drink <i>inf</i> piyānā
	Drum <i>s</i> dundubhi <i>f</i>
	Dry up <i>v</i> vasa 3rd <i>c</i>
	Dullagami <i>s</i> Dullhami
	m <i>m</i>
	Du'y <i>s</i> koca <i>r</i>
	Dwell <i>v</i> vasa 1st <i>c</i>
	E
Dance <i>s</i> , natag <i>u</i>	
Dark half of the month <i>s</i>	
kṛāṣṭhā <i>r</i>	
Daughter <i>s</i> duhitu, dhitu <i>f</i>	
Day <i>s</i> divaso <i>m</i> .	
Death <i>s</i> kṛto <i>m</i> maraṇag <i>m</i>	
Decrease <i>v</i> vāṇa 1st <i>c</i> <i>c</i> <i>u</i>	
Decrease <i>v</i> janhīyati 3rd <i>c</i>	
Deer <i>s</i> kāmāra <i>m</i>	
Deer <i>s</i> m. <i>po. m</i> .	
Deer hunting <i>s</i> migavāra <i>r</i> .	
Delirious (to be) <i>v</i> <i>u</i> <i>u</i> 3rd <i>c</i>	
Delicate <i>adv</i> sukāla	

Light *num adj* attha
Eighteen *num adj* atthadasa
Elara s Elaro
Elder s thero vuddho m
Elephant s kuñjaio hatthi m
Elephant rider s hattharoho
m
Elephant (she) s kaṇhi f
Emancipation s nekkhammaṃ
n mutti f
End s avasānaṃ n
Endowed with sampanna *adj*
Endowed with happiness suk
hita *adj*
Enemy s au m
Enjoy v anubhavati 1st c
Enlightened One s Buddho m
Enter v visa with pa 1st c
Entertain v tappa with saṃ
1st c
Entertainment s sakkāro m
Equal *adj* sama
Equal (in birth) samajātika
adj
Error s aparādho m vajjaṃ
n
Evening s sayanho m
Every pro n sabba
Evil one s antako m
Examine v parikkhati 1st c
(ikkha with pari)
Executioner s rājapuriṣo m
Excellent *adj* seṭṭha
Exertion s vayamo i
Exhaust v khipa 7th c
(khepeti)

Expect v *apekkhati* 1st c
(*ikkha* with *apa*)
Explain * v *kāsa* with *pa* 7th c
Express v *vada* 1st c
Eye s *nayanag* n *akkhi* n
nettag.

F

Fall *v* pata *1st c*
Fall down *v* nipata *1st c*
Falsehood *s* asaccay *n*
Fame *s* kitti *f*
Family *s* kulay *n*
Famous *adj* yasassi
Father *s* janako *m*
Fault * *s* adinavo *m*
Fear *s* bhayaṇ *n*
Fear *v* bhāyati *1st c*
Female disciple *s* sāvika *f*
Female friend *s* sakhi *f*
Fetter *s* bandhanaṇ *n*
Field *s* khettaṇ *n*
Fifteen *num adj* pañcadasa.
Fight *i* yudha *3rd c*
Find *v* labha *1st c*
Finish *v* khīpa *7th c*
First *adj* pathama
First stage of sanctification *s*
sotāpattimaggō m
Fish *s* maccho *m*
Five *num adj* pañca
Flee *v* palayati *1st c.*
Flesh *s* māsaṇ *n*
Floor *s* bhami *f*
Flourish *v* idha *3rd c*
Flower *s* pupphaṇ *n*

Folk s yutho m n
 Follow v gamu 1st c with anu
 Food s odano m
 Foot s padaj n
 Forces s sena f
 Forest s vanaj n
 Forgive v khama 1st c
 Forgiveness s khama f
 Form s rupaj n
 Fortune s bhogo m
 Four num adj catu
 Fourth adj catuttha
 Fowl s kukkuto m
 Friend s mitto m, sakhi m
 Friend (female) s sakhi f
 Friendliness towards all beings
 s mettā f
 Frog s mandako m
 Fruit s phalaj n
 Fulfil v kara 6th c
 Furious adj canha
 Future s anigato m

G

Gain s labha 1st c
 Gain s lābho n
 Ganges s Gangā f
 Garland s malā f
 Gem s ratanaj n
 General s Senāpati n
 Generalship s Senāpātthā
 n n
 Get s labha 1st c
 Ghosako s Ghosako s
 Girl s kāmā f
 Give s dā 1st c

Go v gamu 1st c (gacchati)
 Goat s ayo m
 God s Devo m Suro m
 Gold s suvannaj n
 Good adj kalyana
 Good conduct s sādācāro m
 Good man s sappuriso n
 Go out v gamu with m 1st c
 Grammar s vyākaranaj n
 Grandson s paputto m
 Great adj mahanta
 Grieve for v suca 1st c (socati)
 Ground s bhumi f
 Grow s vālha 1st c

H.

Happiness s sukhar n
 Happiness (endowed with)
 sukanta adj
 Head s siraj n
 Hear s su 3rd c
 Hearer s sotu m
 Heaven s devaloka m
 Hear s samiko m
 Hell s duggati f
 Help s thā with upa 1st c
 Hen s kukkū f
 Here s idha inf
 Hereafter s ecca n
 High adj uccaj n
 Hinder v ruddi s 1st c
 Holy one s Arahā s
 Hot s gāṇa s
 Horse s mathi n
 Horse s asva m

Other *adj* para aññaOwl *s* uluko 11Ox *s* go m

P

Paddy * *s* vihi mPaddy plant *s* sassay nPan of clothes *s* satakayugay nPalace *s* pasādo mPandit *s* pandito mPardon *v* khama 1st cParents *s* matāpitāro mPark *s* uyyanay nPassion *s* kilesa mPasture *s* gocaro mPatience *s* khamā fPeace *s* monay nPeople *s* jano mPerish *v* nasa 3rd c rudha
with m 3rd cPermanent *adj* nicca attāPig *s* sukaro mPlay *v* rama 1st cPlease *v* ruca 1st c (*rocati*)Pleased to be *v* tusa 3rd cPlunder *v* lupā with vi 2nd cPoet *s* kavi mPond *s* pokkharani fPoor *adj* duggata

Possible sakka inde

Pot *s* kuto mPractise *v* yujā with
2nd cPraise * *v* katthā 7th cPraiseworthy *adj* thomaṇyaPreach *v* diṣa 7th cPrecept *s* sīlay n sikkhā fPrecious *adj* mahagghaPrepa e *v* kara 6th cPresence *s* santikay n

Presence (in the) purato inde

Present *s* tutthidayo mPrince *s* kumaro mPrincess *s* kumārī fProne to be *v* asī bhavati vProtect *v* rakkhā 1st cPunish *v* danīa 7th cPunishment *s* danda mPupil *s* sisso 11Purify *v* sudhā 3rd cPut in *v* khīpa with pa 1st c

Q

Queen *s* mahesī f

R

Raise *v* ussāpeti causRapture *s* jhānay nReach *v* apa with pa 4th cRealize *v* ñā with pari 5th cReceive *v* labhā 1st cRecognise *v* ñā with say 5th c

Regard garavo m

Other *adj* para añña

Owl *s* ululo *ii*

Ox *s* go *m*

P

Paddy * *s* vihi *m*

Paddy plant *s* sassag *n*

Pan of clothes *s* satakayugag *n*

Palace *s* pasado *ii*

Pand t *s* panlito *m*

Pardon *v* khama *1st c*

Parents *s* matip taro *ii*

Park *s* uyyanag *n*

Passion *s* kilesa *m*

Pasture *s* gocaro *m*

Patience *s* khamā *f*

Peace *s* monag *n*

People *s* jano *m*

Perish *v* nasa *3rd c* rudi a
with ni *3rd c*

Permanent *adj* nicca, attā

Pig *s* sukaro *m*

Play *v* rama *1st c*

Please *v* ruca *1st c* (*rocats*)

Pleased to be *v* tusa *3rd c*

Plunder *v* lupa with vi *2nd c*

Poet *s* kavi *m*

Pond *s* pokkaranā *f*

Poor *adj* duggata

Possible sakka *inde*

Pot *s* kuto *m*

Practise *v* yujā with anu
2nd c

Praise *s* kattha *7th c*

Praise *s* vanno *m* kitti *f*

Praiseworthy * *adj* thomaṇya

Pleach *v* dsa *7th c*

Precept *s* silag *n* sikkha *f*

Prece ois *adj* mahaggha

Prepare *v* kara *6th c*

Presence *s* santikag *n*

Presence (in the) purato *inde*

Present *s* tutthidayo *ii*

Prince *s* kumāro *ii*

Princess *s* kumārī *f*

Prone to le vasi bhavati *v*

Protect *s* rakkha *1st c*

Pun sh *v* danda *7th c*

Punishment *s* danda *m*

Pupl *s* sisso *ii*

Purify *s* sudha *3rd c*

Put in *s* khijā with pa *1st c*

Q

Queen *s* mālesī *f*

R

Raise *s* ussāpeti caus

Rapture *s* jhanag *n*

Reach *v* apa with pa *4th c*

Realize *v* ñā with pari *5th c*

Receive *v* labha *1st c*

Recognise *v* ñā with sag *5th c*

Regard garavo *m*

Regret *s* soko *m*

Reign *v* (rajag) karoti *6th c*

Rejoice *v* muda *1st c* (*modati*)

Relative *s* bandhu *m*

Release *v* muca *2nd c*

Released mutta *adj*

Remain c ratta withn Ist c	Seek isa Ist c (rasati)
Remember t sara Ist c	Seem t disate
Respect s garavo m	Seize c gaha oth c ganhitu
Restless o h mamku	Sell lu with vi oth c
Revolt s vipako m phalay :	Send t hu sth c with pa.
Return r paccigacchati Ist c	Senior ty (accord ng to) s ya
Reward s tuth dāyo m	hybu ihan
Ree s bhāttan n	Sense s indriyaṃ n
Rebman s dhansko m	Serenty sant f
Riches s bhoḡo m	Servan s dā o m kinkaro m
Righteousnes s dhammo m	Serve t bhaja- Ist c serva
Ring s āgamo m	Ist c
River t padī f	Sew sivu 3rd c
Robe t cīvaraṇ n	Shade s chāyā f
Root t mūlāṃ n	Stake t kamjā Ist c
Royal assembly t rājasāhā f	Stance s lājja f
Royal order s setthi m	Sho f n ti
Pun s niso m vyānanan n	Sleet s nāyāsi f
Pin t līṭṭa Ist c	Sl-elephant s baḷi nī f
Run (after) r ihva Ist c	Shepherd s y thāga m
with anu	Shine c lpa 3rd c
	So (with arrow) c valla

Smear* i *lipa 2nd c*
 Snake s *nāgo m*
 Soil v *kūḷa with saṅ 7th c*
 Soldier s *yoḍho m*
 Some *ekacce*
 Son s *putto i*
 Song s *gītaṅ n*
 Sorry to feel i *sīca 1st c*
 Speak v *vāda 1st c*
 Speaker s *vattu m*
 Spiritual *adj ajjhattika*
 Splendid to be v *subha 1st c*
 (sobhati)
 Spring up i *pabhavati ubbhavati*
 Sprinkle v *sīca 2nd c*
 Stanza s *gīthā f*
 Star s *nakkhattaṅ n*
 Start v *yujā with pa 2nd d*
 3rd c caus (payo
 jetī payojayati)
 Steal v *cura (corete corayate)*
 7th c
 Straw s *palāṇa n*
 Stratagem s *upāyo*
 Study s *ajjhayaṇaṅ n*
 Subjects s *pajā f*
 Subject to *vasi aḷ*
 Successively *adv yathakkamaṅ*
 Such *edisa adj*
 Summer s *unhakalo m nīla*
 gho m
 Sun s *ravi m*
 Surrounded c *parivāsa 4th c*
 et: adj madhura

Sweet meat* s *modakāṅ n*
 Sword s *as m*

T

Take i *gaha 5th c*
 Take away i *hara 1st c*
 Take place i *siddhā 3rd c*
 Takkaṣila s *takkaṣila f*
 Tathāgata s *tathāgato m*
 Teach i *upadisa 1st c*
 Teacher s *veyyo m*
 Tell v *vāda 1st c*
 Temple* s *vihāro m*
 Ten num *adj dasa*
 That *eta pro n*
 Theft s *coriyaṅ n*
 Then *pro n tesāṅ tisaṅ*
 There *tattha tatra inde*
 They *pro n te ta ne*
 Thief s *coro m*
 Thing s *dabbāṅ n*
 Thirst s *pipasa f tanhā f*
 This *pro n ayaṅ (m d f nom*
 sing of ima)
 Thought s *cittaṅ n*
 Three *adj ti*
 Three worlds s *tilokaṅ n*
 Throw away i *khīpa 1st c*
 Thus *evaṅ inde*
 Tiger s *dipi m*
 Tigress s *dipinī f*
 Till *adv tva*
 Time s *kālo m*
 Today *ajja*
 Tomorrow *suve inde*

Within *abbhantare loc sin of*
abbhantaray n

Without *vinā inde*

Woman *s nārī f*

Word *s vacay*

World *s loka m*

Worship *e vanda 1st c*

Worthiness *s siratī f*

Wreath *s mālā f*

Wrath *s kodho m*

Y

Year *s sayvaccharo m vas*
so m

Yesterday *hiyo inde*

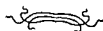
You *pro n tumha*

Young man *s mānava m*

Young woman *s yuvatī mīn*

aī f

Youth *s mānava m*



THE PĀLI ALPHABET.

IN SINHALESE CHARACTERS

VOWELS

අ a, ආ a, ඉ i, ඊ ī, උ u, ඌ ū, ඔ o, ඛ ඞ o.

CONSONANTS

ක ka,	ඛ kha,	ග ga,	ඝ gha,	ඛ na,
ච ca	ඡ cha,	ජ ja,	ඣ jha,	ඤ ña.
ට ta,	ඨ tha,	ඩ da,	ඬ dha,	ණ na
ත ta,	ථ tha,	ද da,	ධ dha,	න na.
ප pa,	ඵ pha,	බ ba,	භ bha,	ම ma

ය ya, ර ra, ල la, ව va, ෂ sa, හ ha, ඉ la, ඳ ඉ-ag

The vowels as represented above are used only at the beginning of words and when they are added to the consonants they are represented by symbols, which will follow. The addition of 'අ a' to the consonants is shown in the list of consonants above.

For the other vowels the following symbols are respectively used —

ඃ, ඣ, ඤ, ට, ඨ, ඬ, ධ, ඳ

These symbols are added to the consonants in different positions. Some [අ a] following as ක ka, some [ඃ a] preceding as ඃක ke, some [ඣ i and ඤ ī] on the top as ඣක ki, ඤ ī, some [උ u, ඌ ū] below as ඣ ku, ඣ ū, ඣ ku, ඣ ū, and ඞ o both preceding and following as ඃක ko

So as to help the learner we give a complete list of consonants attached with all their symbols —

ක ka, ඣ ki, ඣ kī, ඣ ku, ඣ kū, ඃක ke, ඃක ko.
ඛ kha, ඣ khi, ඣ kīhi, ඣ khu, ඣ khū, ජක he, ජක ho.
ග ga, ඣ gi, ඣ gī, ඣ gu, ඣ gū, ඣ go, ඣ go

Within *abbhantare loc sin of*
abbhantaray n

Without *vinā inde*

Woman *s nari f*

Word *s vacag*

World *s loko m*

Worship *i vanda 1st c*

Worthiness *s saratā f*

Wreath *s mala f*

Wrath *s kodho m*

Y

Year *s sayvaccharo m vas*
so m

Yesterday *hiyo inde*

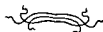
You *pro n tumha*

Young man *s manavo m*

Young woman *s yuvatī m*

ari f

Youth *s manavo m*



THE PALI ALPHABET.

IN SINHALESE CHARACTERS

VOWELS

අ a, ආ a, ඉ i, ඊ ī, ඊ u උ u, ඊ o & ඔ o.

CONSONANTS

ක ka, ඛ kha, ග ga, ඝ gha, ඛ na.
 ච ca, ඡ cha, ඣ ja, ඤ jha, ඥ ña.
 ට ta, ඨ tha, ඩ da, ඪ dha, ඞ na.
 ට ta, ඨ tha, ඩ da, ඪ dha, ඞ na.
 ප pa, ඵ pha, බ ba, භ bha, ම ma

ය ya, ර ra, ල la, ව va, ෂ sa, හ ha, ඉ la, & ඉ ag

The vowels as represented above are used only at the beginning of words, and when they are added to the consonants they are represented by symbols, which will follow. The addition of 'අ a' to the consonants is shown in the list of consonants above

For the other vowels the following symbols are respectively used —

ඃ, ඣ, ඥ, ට, ඨ, ඩ, ඪ

These symbols are added to the consonants in different positions, Some {අ a} following as ක ka, some {ඃ} preceding as ඃක ke, some {ඣ i and ඥ ī} on the top as ඣක ki, ඥ ī, some {ඊ u, උ u} below as ඣ ku, ඥ eu, ඣ ku, ඥ eu, and ඔ o both preceding and following as ඣඔ ko

So as to help the learner we give a complete list of consonants attached with all their symbols —

ක ka, ඣ ki, ඣ kī, ඣ ku, ඣ ku, ඣ ke, ඣ ko.
 ඛ kha, ඣ khu, ඣ khī, ඣ kha, ඣ kha, ඣ kha, ඣ kha.
 ග ga, ඣ gi, ඣ gī, ඣ gu, ඣ gu, ඣ go, ඣ go

ආ gha	භි ghi	භී ghi	භු ghu	භු ghu	ආ gho	භො gho
ඛා nā	ඛි ni	ඛී ni	භු nu	භු nu	ඛෙ ne	ඛො no

චා ca	චි ci	චී ci	චු cu	චු cu	චෙ ce	චො co
ඡා cha	ඡි chi	ඡී cha	ඡු chu	ඡු chu	ඡෙ che	ඡො cho
ජා ja	ජි ji	ජී ji	ජු ju	ජු ju	ජෙ je	ජො jo
ඤා jha	ඤි jhi	ඤී jhi	ඤු jhu	ඤු jhu	ඤෙ jhe	ඤො jho
ඤා nā	ඤි ni	ඤී ni	ඤු na	ඤු ni	ඤෙ ne	ඤො no

ඨා ta	ඨි ti	ඨී ti	ඨු tu	ඨු ti	ඨෙ te	ඨො to
ථා tha	ථි thi	ථී thi	ථු thu	ථු thu	ථෙ the	ථො tho
ඬා la	ඬි li	ඬී li	ඬු lu	ඬු li	ඬෙ le	ඬො lo
ධා dha	ධි dhi	ධී dhi	ධු du	ධු di	ධෙ dhe	ධො dho
ඳා na	ඳි ni	ඳී ni	ඳු nu	ඳු nu	ඳෙ ne	ඳො no

භා ta	භි ti	භී ti	භු tu	භු ti	භෙ te	භො to
ථා tha	ථි thi	ථී thi	ථු thu	ථු thu	ථෙ tne	ථො tho
දා da	දි di	දී di	දු du	දු du	දෙ de	දො do
ධා dha	ධි dhi	ධී dhi	ධු dhu	ධු dhi	ධෙ dhe	ධො dho
නා na	නි ni	නී ni	නු nu	නු ni	නෙ ne	නො no

පා pa	පි pi	පී pi	පු pu	පු pi	පෙ pe	පො po
ථා pha	ථි phi	ථී phi	ථු phu	ථු phu	ථෙ phe	ථො pho
බා ba	බි bi	බී bi	බු bu	බු bu	බෙ be	බො bo
භා bha	භි bhi	භී bhi	භු bhu	භු bhu	භෙ bhe	භො bho
මා ma	මි m	මී ma	මු mu	මු mu	මෙ me	මො mo

යා ya	යි yi	යී yi	යු yu	යු yi	යෙ ye	යො yo
රා ra	රි ri	රී ri	රු ru	රු ru	රෙ re	රො ro
ලා la	ලි li	ලී li	ලු lu	ලු li	ලෙ le	ලො lo
වා va	වි vi	වී vi	වු vu	වු vi	වෙ ve	වො vo
සා sa	සි si	සී si	සු su	සු su	සෙ se	සො so
හා ha	හි hi	හී hi	හු hu	හු hi	හෙ he	හො ho
ඌ la	ලි li	ලී li	ථු lu	ථු li	ලෙ lo	ලො lo
කං kaṇ	ගං gaṇ	චු cuṇ	ඡු suṇ	ඤු suṇ	භො teṇ	භො koṇ

නමො තස්ස භගවතො ආරාමො සම්මා සම්බුද්ධස්ස
 Namo tassa Bhagavato arahato Samma sambuddhassa

බුද්ධං	සරණං	ගච්ඡාමි
Buddhaṃ	saraṇaṃ	gacchāmi
ධම්මං	සරණං	ගච්ඡාමි
Dhammaṃ	saraṇaṃ	gacchāmi
සංඝං	සරණං	ගච්ඡාමි
Saṅghaṃ	saraṇaṃ	gacchāmi

පාණතිපාතා	වේරමකී	සික්ඛාපදං	සමාදියාමි
Panātipātā	veramaṇi	sikkhapadaṃ	samādiyaṃ
අදින්නාදිනා	වේරමකී	සික්ඛාපදං	සමාදියාමි
Adinnādānā	veramaṇi	sikkhapadaṃ	samādiyaṃ
කාමෙසු	මිඤ්ඤාදි	වේරමකී	සික්ඛාපදං
Kāmesu	micchācārā	veramaṇi	sikkhapadaṃ
මුසාවාද	වේරමකී	සික්ඛාපදං	සමාදියාමි
Musavādā	veramaṇi	sikkhapadaṃ	samādiyaṃ
සුරාමර්ම	මත්ස්සමාදානා	වේරමකී	සික්ඛාපදං
Surameraya	majjapamādaṭṭhāna	veramaṇi	sikkhapadaṃ

සබ්බපාපස්ස අකරණං, කුසලස්ස උපසම්පදා
 Sabbapaṇassa akaraṇaṃ kuśalassa upasampada
 සපිත්ත පරිඤ්ඤාපනං එතං බුද්ධාන සාසනං
 Sacittapariyodapanāṃ etaṃ Buddhānaśāsanāṃ

භවත්තු පාදං අවිචිත්තකරානං, එත්තන්තර සත්තකායුපාපානා
 Bhavagguṇādiya avicetthato, etthantare sattakāyupapanna
 රූපි අරූපිච අසංකප්පි සංකප්පිනා දුක්ඛා පද්ධිවන්තු දුක්ඛා නිබ්බුති.
 Rūpi arūpica asaṃkappa saṃkappa dukkha paṇṇācanta phusaṇṇamibbuti

THE PÂLI ALPHABET.

In NÂGARÎ Characters.

❀ VOWELS. ❀

अ a, आ â, इ i, ई î, उ u, ऊ û, ए e, & ओ o.

Consonants.

क ka,	ख kha,	ग ga,	घ gha,	ङ ṅa
च ca,	छ cha,	ज ja,	झ jha,	ञ na
ट ta,	ठ tha,	ड da,	ढ dha,	ण na,
त ta,	थ tha,	द da,	ध dha,	न na
प pa,	फ pha,	ब ba,	भ bha,	म ma
य ya,	र ra,	ल la,	व va,	श sha, ङ la, & अं am

The vowels as represented above are used only at the beginning of words; and when they are added to the Consonants they are represented by symbols, which will follow. The addition of अ a to the Consonants is shown in the list of Consonants above

For the other Vowels the following symbols are respectively used —
 ॠ, ॡ, ॢ, ॣ, ।, ॥

These symbols are added to the Consonants in different positions, some following as का kâ, some preceding as कि ki, some on the top as के ke, and some below as कु ku.

As a help to the learner we give a complete list of consonants attached with all their vowel symbols —

का kâ	कि ki,	की ki,	कु ku,	कू kū,	के ke,	को ko,
खा khâ,	खि khî,	खी khî,	खु khû,	खू khû,	खे khe,	खो kho
गा gâ,	गि gi,	गी gi,	गु gu,	गू gū,	गे ge,	गो go
घा ghâ,	घि ghi,	घी ghi,	घु ghu,	घू ghū,	घे ghe,	घो gho.
जा jā,	जि ji,	जी ji,	जु ju,	जू jū,	जे je,	जो jo

चा cā,	चि ci,	ची ci,	चु cu,	चू cū,	चे ce,	चो co.
छा chā,	छि chi,	छी chi,	छु chu,	छू chū,	छे che,	छो cho.
जा jā,	जि ji,	जी ji,	जु ju,	जू jū,	जे je,	जो jo.
झा jhā,	झि jhi,	झी jhi,	झु jhu,	झू jhū,	झे jhe,	झो jho.
भा bā,	भि bi,	भी bi,	भु bu,	भू bū,	भे be,	भो bo.

टा tā,	टि ti,	टी ti,	टु ta,	टू tu,	टे te,	टो to.
ठा thā,	ठि thu,	ठी thi,	ठु tha,	ठू thu,	ठे the,	ठो tho.
दा dā,	दि di,	दी di,	दु du,	दू dū,	दे de,	दो do.
धा dha,	धि dhi,	धी dhi,	धु dhu,	धू dhū,	धे dhe,	धो dho.
णा nā,	णि na,	णी na,	णु nu,	णू nū,	णे ne,	णो no.

ता tā,	ति tu,	ती ti,	तु tu,	तू tū,	ते te,	तो to.
था thā,	थि thu,	थी thi,	थु thu,	थू thū,	थे the,	थो tho.
दा dā,	दि di,	दी di,	दु du,	दू dū,	दे de,	दो do.
धा dha,	धि dhi,	धी dhi,	धु dhu,	धू dhū,	धे dhe,	धो dho.
ना nā,	नि ni,	नी ni,	नु nu,	नू nū,	ने ne,	नो no.

पा pā,	पि pi,	पी pi,	पु pu,	पू pū,	पे pe,	पो po.
फा phā,	फि phu,	फी phī,	फु phu,	फू phū,	फे phe,	फो pho.
बा bā,	बि bi,	बी bi,	बु bu,	बू bū,	बे be,	बो bo.
भा bhā,	भि bhi,	भी bhi,	भु bhu,	भू bhū,	भे bhe,	भो bho.
मा mā,	मि mi,	मी mi,	मु mu,	मू mū,	मे me,	मो mo.

या yā,	यि yi,	यी yi,	यु yu,	यू yū,	ये ye,	यो ya.
रा rā,	रि ri,	री ri,	रु ru,	रू rū,	रे re,	रो ro.
ला lā,	लि li,	ली li,	लु lu,	लू lū,	ले le,	लो lo.
वा vā,	वि vi,	वी vi,	वु vu,	वू vū,	वे ve,	वो vo.

सा sā,	सि si,	सी si,	सु su,	सू sū,	से se,	सो so.
हा hā,	हि hi,	ही hi,	हु hu,	हू hū,	हे he,	हो ho.
ळा lā,	ळि li,	ली li,	ळु lu,	ळू lū,	ळे le,	लो lo.

कां kām, गि gam, ची cīm, लं lam, मूं sūm, तें tem, सों som

Two or more consonants without an intervening vowel between them are called the conjunct consonants and they are placed in different positions by joining partly each other, in some cases placing one above the other, and following one another.

For the facility of the learner we give a complete list of the principal conjunct consonants.

क kka	ख् kh	घ dya	स्व sva
क्ख kkh	ख् kh	न्त nta	स्म sma
क्य kya	ङ् nga	न्द nda	स्य sya
क् kra	ङ् gh	न्य ndha	स्य lga
क् kva	ङ् khya	ञ nna	स्य lva
क्य khya	त् tta	न्य nya	स्म lma
क् khva	त् tya	न्व nva	स्व lva
ग gga	त् ttha	न्म nma	स्य stha
ग gdha	द् dta	प्र pna	स्य sya
ग gla	द् dha	प्य pya	द् hna
ग gva	द् ddha	प्य ppa	द् hma
ग gya	न्द nda	प्प ppha	द् hna
ग gra	ण nna	म् mpa	द्य hya
ग्य ghya	ण nya	म् mba	द् hva
ग्य ghya	ण् nha	म् mbha	द् lha
ग ghna	ण् nva	ब् bba	द्य lya
ङ् nga	त् tva	ब् bbha	
ङ् gra	स्म tma	स्य bya	
स्य sya	स्य ttha	ब bra	
स्य gha	त्र tra	स्य blya	
स्य ghva	त् tpa	म् mma	
ज ja	त् tsa	स्य mya	
ज jva	थ thya	म mra	
ज jha	द् dga	स्य yya	
ज fja	द् dra	म् bhva	
ञ् nja	द् dda	स्य yva	
ञ् njha	द् ddha	द् vha	
ञ् lja			

नमो तस्स भगवतो अराहतो सम्मा सम्बुद्धस्स
 Namō tassa bhagavato arahato Sammā Sambuddhassa.

बुद्धं	सरणं	गच्छामि.
Buddham	saraṇaṃ	gaṇḍhāmi.
धम्मं	सरणं	गच्छामि.
Dhammam	saraṇaṃ	gaṇḍhāmi.
सङ्गं	सरणं	गच्छामि.
Saṅghaṃ	saraṇaṃ	gaṇḍhāmi.

पाप्मातिपाता	वेरमणी	सिक्खापदं	समादिपामि
Pāpātipātā	veramaṇi	sikkhāpadaṃ	samādiyaṃmi
अदिग्धादावा	वेरमणी	सिक्खापदं	समादिपामि.
Adiḍḍhādaṇḍā	veramaṇi	sikkhāpadaṃ	samādiyaṃmi.
कामेसु मिच्छाचारा	वेरमणी	सिक्खापदं	समादिपामि.
Kāmesu miṇḍhācārā	veramaṇi	sikkhāpadaṃ	samādiyaṃmi.
मुसावादा	वेरमणी	सिक्खापदं	समादिपामि.
Musavādā	veramaṇi	sikkhāpadaṃ	Samādiyaṃmi.
सुरामेरयमज्जमदद्धाना	वेरमणी	सिक्खापदं	समादिपामि
Surāmerayamajja-	veramaṇi	sikkhāpadaṃ	Samādiyaṃmi
pamādatṭhānā			



सब्बपापस्स	अकरणं	कुसलस्स	उपसम्पदा
Sabbapāpasse	akaraṇaṃ	kusalassa	upasaṃpadā.
सच्चित्तपरियोदपन्नं		एतं	बुद्धावसासनं
Sacchittapariyodapannaṃ		etaṃ	buddhāvasāsaṇaṃ

भवगुपादाय	अवीचिहेतुतो
Bhavaḡgupaḍāya	avīcīhetthato
एतन्तरे	सत्तकायुपपन्ना;
Etthantare	sattakāyūpapaṇṇa;
इतो विहरिष्ये	असत्तिसासन्नो
Ittho viharissā	asattisaṇṇo
इत्थं गच्छन्ति	कसन्तु
Itthā gacchanti	phusantu
	निबुद्धिं
	nibbutiṃ.